The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTENTS

Father Coughlin's Authority	113	The Poor Scholar.....Sean O'Faolain	127
Week by Week	115	Tenant Farmer (*verse*)..Carl John Bostelmann	128
The Football Abuse.....Charles O. Rice	117	Communications	128
Lyric to the Sun (*verse*).....Muna Lee	118	Seven Days' Survey	130
The Ursuline Centenary...Mother M. Agatha	119	The Play.....Grenville Vernon	134
Class War nor Boycott....Frederic Thompson	122	Books.....James A. Griffin, David A. Elms, William Everett Cram, Paul Crowley, Sister M. Eleanore	135
Government Career Service.....Raymond M. Gallagher	124		

Previous issues of THE COMMONWEAL are indexed in the *Readers' Guide* and the *Catholic Periodical Index*

FATHER COUGHLIN'S AUTHORITY

WITH gigantic audiences in New York, Cleveland and Detroit paying to hear him in person, and with nine other mass meetings arranged to follow the gatherings already held, Father Coughlin is following up the work begun through his radio addresses with extraordinary personal success, but with extremely dubious results so far as his influence as a priest of the Catholic Church engaged in promoting the sociological teachings of that Church, and his efforts as an individual citizen organizing and directing a mass political movement, are concerned. There are great, and growing, differences of opinion on the first point, not only among those outside his Church who either support him or oppose him, but also among Catholics themselves. The same situation exists in regard to the second point. The clash of opposing views on this second point, however, would be much less momentous were it not that it is inseparably connected with the far more important problem presented by the first point. Until or unless ecclesiastical authority superior even to Father Coughlin's own Bishop shall deem it proper to define, or to delimit, Father Coughlin's right to enter practical politics, and to declare how correctly he communicates or interprets or applies to the moral doctrine and the sociological teachings of the Catholic Church, the subject is wide open to controversy, and that controversy is bound to produce great confusion of mind, and distress of soul, among Catholics, until it is settled.

For its own part, this journal believes that the policy of the National Union for Social Justice, and the specific measures advocated and promoted by the Union, as laid down for it by Father Coughlin himself, are not to be regarded as action taken or proposed by the Catholic Church, or supported by the corporate authority of that Church. Neither the Catholics or the non-Catholics who support or who oppose Father Coughlin

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in or out of the National Union for Social Justice are justified in believing or alleging that Father Coughlin, in organizing and directing his national lobby and dictating the program of the Union itself, speaks with the authority of the Church. What he says or does in his rôle of dominating leader of his political organization is said or done in his individual capacity as a citizen or in co-operation with other citizens, whether Catholics or non-Catholics, and cannot be regarded as backed—or opposed—by the Church. This is also true of any specific action or measure taken or advocated by Father Coughlin apart from his political organization when he is preaching from his pulpit on the teachings in regard to social justice laid down by Pope Pius XI or Pope Leo XIII.

In this part of his work, namely, the exposition of the papal teaching, undoubtedly he is conforming to the instructions given to bishops and priests by the supreme authority of the Catholic Church: but if or when he declares, even from a pulpit, that this or that political, sociological or monetary policy, or legislative enactment, is the right way of effectuating the practical application of the Church's teachings, certainly, it seems to us, he goes beyond the limits of an expounder of the authorized teachings of the Church.

We do not assert that Father Coughlin has ever explicitly done this, in the pulpit, or out of it. But it is a notorious fact that millions of men and women—Catholics and non-Catholics, supporters and opponents both—believe that he has done so; and that they practically identify the complete effect of his preaching, and all the various specific measures advocated by him, with the authorized teaching of the Church.

This opinion is not justifiable on any grounds. Father Coughlin's own immediate ecclesiastical superior, Bishop Gallagher, of Detroit, with whose full permission and unqualified approval the radio priest is speaking and organizing, has himself distinguished between Father Coughlin's activities as a priest of the Catholic Church, commanded by him to expound the authorized teachings of that Church, and Charles E. Coughlin as an individual advocating particular economic and legislative policies and measures, and actively at work in the arena of political activities.

Bishop Gallagher says in regard to the first point: "I am, as Bishop of the Catholic Diocese of Detroit, ecclesiastically responsible for the addresses of Father Coughlin. That responsibility dates specifically from May 15, 1891. Then the bishops of the world were addressed by the Pontiff, Leo XIII, 'On the Condition of the Working Class.' In behalf of the poor, 'whose interests are at stake,' the Holy Father clearly stated these words: 'Every minister of holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance. With your authority, venerable brethren [the bishops], and by your example, they, the ministers of religion, must never cease to urge upon men of every class, upon the high as well as the lowly, the Gospel doctrines of Christian life. By every means in their power they must strive for the good of the people.' Just recently, last December . . . the Holy Father urged the clergy to prepare the working classes—to teach them, to solidify them in groups. He clearly indicated that unless this interest was manifested in the working classes they would have reason to believe that the Church was on the side of the rich and thus were liable to fall into the deceits of Communism."

In regard to whether Father Coughlin, in his addresses, represents the American bishops collectively, Bishop Gallagher said: "No. . . . Some of the American hierarchy are opposed to his doctrine; some are opposed to his methods; some are opposed to him personally. But neither do I represent the American hierarchy. Father Coughlin represents the social and economic doctrines of Christianity as gleaned from the Scriptures, from the teachings of Christ, from Doctors of the Church, and particularly from the two Pontiffs, Leo XIII and Pius XI. He speaks on behalf of the millions who are denied their just share in the goods of the world. He represents, however, one member of the hierarchy. It is myself."

"Does Father Coughlin represent the Catholic Church?" Bishop Gallagher continued. "In the sense that the head of the Church has singled him out as the only teacher of economic and moral science in its relationship to moral law—why of course not." Then the Bishop went on to say that Father Coughlin's addresses "carry not only the truths of revealed religion, the great moral laws of his Church, but also his individual application in the economic and social field of many of these moral laws. His addresses carry also his personal opinions. For example, his belief in Roosevelt is a personal belief. Certainly, it has no part or parcel in the encyclical I have mentioned or in the truths of revealed religion."

Father Coughlin, therefore—so this journal believes—derives no authority from the authorized teaching of the Catholic Church, or from his own Bishop, to teach specific measures, or to adopt political means, in order to realize in practise the principles of social justice laid down by the Church. The contrary belief, we hold, is plainly erroneous. Father Coughlin's proposals may or may not be sound, or desirable, or in consonance with Catholic morals. They are to be debated on their possible merits or their many flagrant demerits—but that debate should not proceed, whether for or against any particular point in Father Coughlin's program, from the assumption that the point in question is invested with the authoritative support of the Catholic Church.

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Week by Week

LEAVING the bonus bill aside, the Roosevelt program got impressive support in Congress during the week. We were, to be sure, not deeply stirred by the parade of A.A.A. farmers, nor can we believe that Mr. Roosevelt himself took this demonstration very seriously. But it was shown that there was more support behind his leadership of the party, as well as behind such ideas as expressed in NRA, than many observers were assuming. Though not all the legislation asked for may be enacted during this session, the administration is patently in the saddle. The chief sources for concern are whether the Work Relief bill can be administered in a way calculated to produce the benefits which alone could justify so large an expenditure of money and whether the general financial policy of the government has been sufficiently clarified. We confess to have been no little disturbed about both, as a result of Mr. Ickes's statements on the outlook for public spending and by Mr. Morgenthau's vague and non-committal summary of monetary problems. The first went far to confirm the view that a government such as ours cannot spend huge sums without exercising so great an amount of caution that the impact of money on the labor markets is reduced to a dribble. The second appeared to be fumbling about in the darkness of existing difficulties, world-wide or otherwise, and to be either unaware of how a satisfactory exit could be found or unable to speak with authority. Well, the New Deal is not required to prove itself the best part of the best possible world. It is probably wise to be content with the progress achieved while laboring for more fundamental social change and improvement.

The Trend of Events

AMONG the least desirable things a dictator can do is die. We shall now be in a position to verify this long-established truism, as Polish events unfold the story of what is to happen in the land over which Marshal Pilsudski ruled autocratically. In the strict sense, Poland was of course not a Fascist state. It was governed by a straightforward group of soldiers, who now and then permitted groups to express themselves in relatively democratic ways. The industrial and financial activities of the nation were so important that the army never ventured to push interference too far. But the fundamental fact was the continued existence of several large and vocal minority groups. Pilsudski himself was a Lithuanian; and doubtless he never acceded to the League view that Lithuania was to remain a separate country. It is even stated by persons who knew him well that he hoped Vilna would eventually be the national capital. Possibly as a result of all this, the Marshal was by no manner of means as anti-German as were certain large groups in Poland. The tendency toward rapprochement was always there, and it was only a question of the tactics German governments were willing to use in order to bring it about. With the other great minorities—the Jews and the Ukrainians—no peace was ever made, although the government made a real effort to keep trouble down to a minimum. Political and racial passions were always stronger in the nation as a whole than official conduct indicated. Whether the men who continue Pilsudski's work will be able to maintain an equal amount of serenity is an open question. Our own guess is that any attempt to establish a dictatorship in fact is bound to end in plenty of trouble.

Uncontrollable Dictators

AS DR. FREDERICK FUNDER, the Vienna correspondent of the N.C.W.C. News Service, points out in a recent dispatch, nothing more clearly (or more terribly) proves the failure of the Soviet system than the extension of capital punishment to children, from the age of twelve upward, decreed a month ago. It was not so long ago that the Communists of Russia, and of other countries as well, were boasting that in the paradise of the proletarians capital punishment had been abolished except for "political" crimes. But certainly they kept their executioners busy with these. Only in "capitalistic" countries, they declared, could the inhuman custom of capital punishment prevail. Throughout the whole world the propaganda agencies of Russia spread the praises of its educational system which by eradicating religion was preparing the new generation to be happy in a kingdom of man upon earth. The success attained in caring for destitute and neglected children was particularly lauded. Now, however, not only has capital punishment been restored, but it has been broadened to an extent known in no other country; as the decree applying it to children grimly proves. *Pravda*, the official organ of the Communist party, commenting on the new decree, places the blame not upon the false principles underlying Soviet education—that of course would be treason—but accuses those in charge of the system simply with incompetency. Meanwhile, thousands of homeless children are being driven out of the cities into the south of Russia, particularly to Caucasia and Russian Armenia, to starve—or to be condemned to death at the hands of the state executioners when their desperation drives them to commit murder for a piece of bread, or a few depreciated roubles.

Suffer: Little Children

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AFTER looking over a current display of religious art, one has the uncomfortable feeling that even much current work which avoids cheap garishness is inspired by pure sentiment rather than any serious concern with spiritual truths. To be sure there are excellent reasons why a number of subjects—for example, the Good Shepherd—should be favored because they appeal to the heart. Even so the parable obviously means more than is suggested by a picture representing Our Lord as a venerable shepherd surrounded by a flock of unusually docile sheep. Should not the portrait suggest not merely the hallowed natural surroundings out of which the image was derived, but also the supernatural affection which the Saviour was suggesting? We are not making any claims for abstract or expressionistic symbolism. This doubtless possesses some merit, but remains so inaccessible to the average mortal that its value, in terms of pedagogy or inspiration, is exceedingly slight. The quality one can legitimately demand is evidence that the artist has actually worked hard to comprehend the reality, the dogma, behind the figure or scene he is depicting. Obviously Fra Angelico has pondered the meaning of the Nativity. Quite as obviously Maurice Denis has meditated upon the mystery of the Incarnation. And a good modern portrait of Our Lord, like Leo Samberger's is based upon lifelong reading of the Gospels. Unless our current religious art somehow embodies a similar concern with verity it will eventually help to foster moods of naturalism or insipidity instead of aiding to create spiritual attitudes, which is its specific purpose.

Thought in Religious Art

UNDER the title, "So Conceived and So Dedicated," the dean of Teachers College, Columbia University, William F. Russell, says some pithy and sensible things about liberty and equality in the current *Atlantic Monthly*. Without introducing a single novel definition into his discussion of the history of these two qualities, Dean Russell nevertheless manages to clarify the present situation in our country in an original way, and to utter certain reminders which are particularly valuable just now. He begins by analyzing two of the current statements of criticism of the New Deal which he sees as typical of the two important trends in conflict in our day. One of them, by Mr. Hoover, exemplifies and propounds in the name of "the American ideal" what everyone will recognize as "rugged individualism," though Dean Russell here calls it by its truer name of liberty. The other is a statement by a Chicago group which affirms, in the name of "the American heritage," what it believes is desperately needed at present: a planned economy which shall estimate all consumption and key production to it, divide working hours, universally raise living standards, and make security and decency possible to all. One of the names by which this tendency, in its more sweeping applications, is familiarly known, is technocracy: indeed, the paper emanates from the Continental Committee of that movement. But Dean Russell seizes upon it as typical of "equality." And he poses the question: "Surely we could not accuse Mr. Hoover of a false interpretation of history; nor am I convinced that the New America pamphlets are written by ignorant men. Can it be possible that both are right?"

On Contemporary History

THAT is to say, it is not the "American ideal" or the "American heritage" to affirm either of these qualities exclusively, but to affirm them both simultaneously, and out of them to make a viable philosophy by which our nation may live. And this must be done in spite of the fact that history shows liberty and equality to be in basic conflict. Both in the larger records of mankind in general, and in our own national chronicle in particular, "liberty and equality have always been locked in a struggle of life and death." There is never enough of either to satisfy its extreme proponents; and it is precisely out of this tremendous struggle, renewed in varying forms generation after generation, that the "American ideal," the "American heritage," emerges. It is this necessary struggle, moreover, which gives a purpose, a living function, to what we very often think of as simply a private luxury guaranteed by the constitution: freedom of speech. For freedom of speech produces the impassioned criticism of governmental policies from the Right and from the Left which, within very wide bounds, serves to keep the "American heritage" intact. It keeps the country operating, as it were, between the two poles which make its motion possible: regard for the group and freedom for the individual. Hence, says Dean Russell, "Whoever thinks, let him speak. . . . Let the whole orchestra sound forth." That is our one hope of reaching "the goal for which our ancestors struggled and prayed." And allowing for a certain characteristic national optimism in this finale, it must be admitted that such a dynamic conception of history is the most exhilarating and hopeful, as well as the most consonant with the laws of process. Indeed, *mutatis mutandis,* it closely parallels the doctrine of the inevitable and fruitful opposition between the Church and the excesses of secular society, which, among others, Wilfred Ward explicitly stated in modern times. It is the theory, not of a changing ideal, but of an ideal kept alive and unchanging forever by the constantly renewed struggle between two necessary forces.

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THE FOOTBALL ABUSE

By CHARLES O. RICE

As plans for the fall have not yet solidified, with regard to the most popular of our college sports, it seemed to be not an inopportune time to consider some of the serious aspects of the problem of keeping football from submerging scholarship. This topic is a hardy perennial and the very way in which it comes up again and again gives an indication that it is not of small importance. Father Rice speaks here strongly for the prosecution. In a subsequent issue, a well-known sports writer will take the defense.—The Editors.

IT IS well for a controversialist to establish, if he can, his impartiality. He who writes on the thorny subject of collegiate football is automatically a controversialist. I hasten, therefore, to say whatever can be said for my impartiality, before I discuss what I beg leave to term the football abuse in American educational institutions.

In my student days I was well acquainted with five college football coaches, one graduate manager and athletes by the gross. I can safely say that, at one time or another, my relations with these gentlemen were amazingly bitter and unfriendly. One nationally famed football coach threatened in picturesque terms to drape me over a convenient railing. Another quite often looked as if he considered that a very excellent thought. Five men had to hold the graduate manager from me one day. On four distinct occasions, very determined, and very angry, football players were pried loose from me by the blessed hands of tender-souled bystanders. One can readily see, therefore, that few men indeed are better qualified than I to look on football with an unbiased gaze.

Be that as it may, toward the end of my college career, I began to see the "hollowness of it all" with respect to football.

To treat the overemphasis of football effectively, one must bear in mind that it is merely one among many barbarities and failings of American higher education. I mention a few of the others: a tendency to build recreation halls and science halls instead of character; the holding out of education as something to aid in gaining a livelihood or making a fortune instead of something worth while in itself; political jobbery in state-controlled institutions; obsequiousness to charitable financiers; department-store purveying of knowledge; the credit system and many an etcetera.

Until we get educators of pure ideals and strong determination in greater profusion in the executive branch of higher education we cannot hope to eliminate or greatly mitigate football overemphasis, or the other evils. Meanwhile, it may be profitable to determine just where the evil and the attractiveness reside in high-pressure football.

Colleges and universities primarily are, or should be, places where men may find learning. Their first concern is the student's *mind*. If our institutions accepted this principle in practise, we should not be troubled with the evils of sport overemphasis. They do not accept it in practise, many of them do not accept it even in theory. In college or university any concern with a student's physique, future earning power, good looks, personality and so on should be decidedly secondary.

It is regrettable but true that in most cases our students go to college to increase their social and financial, rather than their mental, stature. Educators, who should have the proper perspective, unfortunately are inclined to encourage this attitude. With such a bad mental start it is not surprising that the overwhelming majority of our students sees nothing wrong with the football status quo. While engaged in pleasantly wasting their time or paving the way for future business or professional success, students enjoy tremendously the powerful emotional excitement which the football season provides.

The faculty, always with notable exceptions, enjoys the same emotional experience. Your professor, in at least a plurality of cases, would get an unalloyed pleasure from the contemplation of football were it not for the fact that the football coach gets so much, while he gets so little.

Football, then, pays its way with student and faculty devotees by means of an emotional "handout." It pays its way with the educational executive by means of a financial "handout," or the promise of one.

Athletics have a rightful place in our colleges and universities, but it is a small one. Their rightful place in institutions which, situated in large cities, have virtually no community life, is a very, very small one. The proper purpose of athletics in an educational establishment is not to produce athletic specialists. It is to keep the average student healthy and to give him a "let-down" from his books. In some few institutions of higher learning an athletic program of the proper type runs parallel to another athletic program which is designed to produce financially profitable athletic experts (a grade A football

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team). But the existence of the correct program does by no means justify the existence of the incorrect one.

It cannot be urged that colleges have the right to regard football as merely one source of income among others. The system of its nature is repulsive. A blend of hypocrisy and avarice, peculiarly American, has made the football racket the thing it is. It is characterized by an exploitation of the courage and ideals of youth and the enthusiasm and loyalty of the non-combatant akin to that which was used to recruit gun-fodder for the World War. Even with the honest professionalism, urged by some student editors, substituted for the present more or less underhand methods of rewarding the football players, many of the evils would remain. There would still be a tremendous diversion of energy and enterprise from educational ends, on the part of both students and authorities. Even after such modification, high-pressure football would be incompatible with true education. A rating in the gamblers' dope sheets, a swelling enrolment and splendid buildings are not the proper aim of an educational institution.

The Catholic college or university is especially tempted to overemphasize football. Our Catholic institutions are financially straitened even in the best of times. For the bulk of them the fat endowments of their secular sisters are not even to be hoped for. It is but natural that the financial benefits procured by Notre Dame, St. Mary's and Santa Clara through football have moved many others to "boom" the sport, some to their sorrow.

High-class football in Catholic educational establishments has a peculiar lure for the Catholic of virtually every class. It gets his support. We are a minority in the United States and we have the loyalty, or clannishness, and the inferiority complex common to all minorities, those particularly which have had to struggle for existence.

These traits of ours make us especially anxious to hear of Catholic people and things excelling in any field. We Catholics should like to forget, those of us who know, that our universities are not on an intellectual par with non-Catholic institutions. Catholic collegiate football prowess helps greatly in the forgetting. It is delicious food for the inferiority complex. Success and brilliance in football is, of course, more easily attained than educational advancement, but it impresses J. J. Average Citizen, with whom F. X. Average Catholic associates, equally well. It goes against the grain of the good F. X. to be hard on a system which emblazons the names of so many saints so prominently and favorably in the newspaper headlines. And there is always the Catholic who believes that a cheer for Notre Dame and a vote for a co-religionist takes the place of the Easter duty.

The growing prevalence of the football abuse in Catholic establishments is in conformity with a general tendency among them to adopt more and more American secular educational usages and ideals. Our more vigorous Catholic universities would appear to be striving desperately to become carbon copies of non-Catholic institutions, in all but a few things. This tendency is due in a measure both to the operation of the inferiority complex and to the increasing pressure being brought to bear by forces making for the standardization of education. There is a tragic irony in the fact that just as the Catholic universities and colleges have about scrapped their educational ideal, men like Flexner are coming to the conclusion that the cause of true learning can best be served by the adoption of standards similar to those the Catholics are giving up.

A discussion of the present position of football in our institutions of higher learning in the U. S. should be accompanied by clear thinking. It seldom is.

I contend that all arguing in favor of the status quo is characterized by a misunderstanding—or misstatement—of the principles involved and is founded on two false premises: the end justifies the means; and, the majority is always right. A defense of the system because it pays for other sports, or finances useful educational work, is tantamount to a declaration that the end justifies the means. When, moreover, a college president states that he will continue high-pressure football because the crowds attend football games rather than debates, he seems to me to be saying that the majority is the judge of right and wrong.

A courageous application of rational, not exclusively Catholic, principles would go far toward cleaning up the present unsavory mess.

Lyric to the Sun

Nightlong I dreamed of one estranged,
And in my dream was nothing changed;
And then dawn came and I awoke
And into fragments the frail dream broke.

Thinking of him, like a bell is tolled
Something within me hard and cold;
Something within me stony and tall
Rises against him like a wall.
From a buried rancor deep in my heart
An hundred roots and branches start;
Resentment like a flag unfurled
Will quit me never in the waking world.
Far back, far back, in a dream we ranged,
But I wake to exult that the world is changed,
Is vivid and salt because we are estranged.

MUNA LEE.

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THE URSULINE CENTENARY

By MOTHER M. AGATHA

CONVERSATION usually runs along haphazardly without pretense to unity or plan much after the manner of a child's prattle, or like its first glimpses, presenting no image, but a medley of color and shadows with no more fixed form than has the wrong side of a rich tapestry. Especially is it dangerous to talk of one's family for fear of plunging into fathomless reveries. The reader will get such an impression from this fragmentary narrative which may best be interpreted as a cross-section of the Ursuline chronicle of four centuries in a changing world.

In itself the uncloistered "Company of St. Ursula" was a shocking invention. But Angela Merici lived far in advance of her times. She projected her vision on the very edge of an era as traitorous to the interest of Catholicism as any that preceded it or can follow it. Not a little of the ultimate success of her plan was due to her obstinate persistence. When Pope Clement VII recognized in Angela the germ that would bring new life and vigor into the Church, he invited her to take Rome as the theatre of her apostolic labor, but with characteristic assurance she confided to the Holy Father the commission she had received from Heaven to establish her company in Brescia. She was a woman who, having been favored by God with a new idea, would see it through, cost what it might. As a rule, these are the women who make advances and discoveries.

When the gates of the troublous sixteenth century were thrown open, the earth was flooded with the intellectual light emanating from two great figures: Ignatius of the "Company of Jesus" and Angela of the "Company of St. Ursula." I like to recall what Pope Paul III said on the occasion of the presentation of Angela's first constitution. The Pontiff had determined that the number of religious orders exceeded the demands of the time. But, on reading the manuscript, he felt compelled to give it sanction: "The finger of God is here," said he; and, turning to Ignatius, "I have given you sisters." What the Jesuits are doing for young men, the daughters of Saint Angela are doing for young women.

The period was rich in social workers, too. Saint Catherine of Genoa, and Saint Philip Neri, the friend of Ignatius Loyola, and the great reformer Savonarola, whose fate has been a stumbling-block of misunderstanding, are among the apostles of the great reform for restoring the old fellow-feeling of the Middle Ages. Angela would begin her reform with the instruction of the young of her own sex.

It may fall startlingly upon the ears of those to whom religious life has always loomed as a gloomy prison for the melancholy or the frustrated that the refined Italian ladies of Angela's first Company were animated by a sense of exquisite energy and dignity, eager to share the sacrifices demanded for playing a part in the stirring drama of triumphant self-renunciation. Over a period of twenty years Angela quietly scattered the seed of promise which vitalized in the soil of the Council of Trent, and finally blossomed into luxuriant leaf and flower when a new world of thought and beauty had opened upon the human mind. It was the era of the Renaissance.

Cradled from its birth and bathed from infancy in Italy's sun and Italian sanctities, the Ursuline Order came into being in 1535. Angela Merici gave to the Church the very first religious community dedicated primarily to the education of young girls.

Born in the year 1474, in Desenzano in Lombard, Italy, into the middle class, Angela spent her childhood and youth in comfortable solitude along the verdant shores of Lake Garda. The devout traveler may still enter the quaint farmhouse, the home of the saint. Of her numerous trials, loss by death of father, mother, sister and friend, much has been told by her biographers and need not be discussed here. As intimated above, Angela had her visions, too, like Saint Francis of Assisi and Joan of Arc, that of Brudazzo peculiarly marking out her future vocation, and affecting her subsequent career: "Angela beheld a luminous ladder reaching to the skies along which were moving a throng of maidens in noble apparel and wearing a royal diadem. And there was music; they were singing with surpassing melody, sacred songs concerted with musical instruments harmoniously touched by angels; angels and maidens commingling in resplendent order and beauty." The apparition bewildered her. She gazed breathlessly upon it. "Angela," a voice spoke, "Angela, know that God has shown you this vision to signify that before you die you are to found in Brescia a company of virgins like these."

"What is it to be courted and applauded by the great compared with the one aim of not being disobedient to a divine vision?" These words of Cardinal Newman epitomize the tradition of the Ursulines whom Charles Cardinal Borromeo was instrumental in forming into a religious order which was approved by Pope Paul V on June 13, 1612.

Surveying the field of action in perspective, the twentieth century focuses attention on another

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memorable date. It has always been the wish of the Holy See that all religious institutes, especially those devoted to the education of youth, should strive to adapt themselves to the changed conditions of time without detriment to each institute's characteristic spirit. To comply with the desire of Pope Leo XIII, the Ursulines in Europe and in America were invited to consider the benefits and advantages of uniting all the houses of the order, and establishing a generalate in Rome. So numerous were the communities that favored the amalgamation, that the Canonical Roman Ursuline Union was formed on November 28, 1900. Three years later, by a decree of Pope Leo XIII, the union was approved, thus insuring for the order uniform solidity and inviolable perpetuity.

During these four centuries (1535-1935) marked by poverty, hardship, and wasting wars, the development of great schools and universities, the fostering of the fine arts, the phenomenal advance in science and industry, numerous noble, brilliant and saintly women have been the directing force of the institute. Having faithfully performed their providential assignments, and made posterity their debtors, they have gone home, leaving to us of a less sturdy age a priceless legacy.

From Brescia, its source, the work of the order rapidly spread to France, Germany, Poland, Holland, Austria, Africa, India and China. Emulators in the Catholic reaction to the Reformation, and contributors to the program of Catholic Action inaugurated by Pius XI, one of the greatest Popes of modern, if not of all, times, the Ursuline, ameba-like, submit themselves to self-division. Embracing every diversity of national character and language in its plan of action, and in its purposes, and destined to work in harmony with the hierarchical system, the order functions with almost complete autonomy.

The honor in which the Ursulines are held in France is best expressed by Louis Veuillot who says, "If the women of France are Christian today, we may thank the Ursulines." Strange incompatibility! This country owes to the Ursulines a debt it can never cancel. One hundred and fifty years earlier than the French Revolution it sent out Venerable Mary of the Incarnation, the first woman missionary of the world, and her company of noble Ursulines, to establish the first school in North America at Quebec, Canada. This same country stained itself with the blood of eleven Ursuline martyrs who were cruelly apprehended by brutal revolutionists during the "Reign of Terror." Having refused to abandon their convent they were torn from it, driven to prison and later guillotined. Through the influence of the nuns now living in the same house at Valencienne, the martyr-band of eleven on June 13, 1920, received the title of "Blessed."

The fascinating story of Venerable Mary of the Incarnation is dramatically told by our greatest American essayist, Agnes Repplier. The Old World was not wide enough for Angela's daughters. Their missionary spirit led them, in 1639, to seek new fields for their labor, and brought them to Quebec where they lived for forty years among the Indians. The noble rescue of the simple Acadians by these "black-garbed ladies" has been immortalized by Longfellow in his beautiful "Evangeline." The chronicle also describes the pathetic scene, during the French and Indian War, of the battle of the Plains of Abraham: "At sunset within the convent walls the little group of French soldiers bore the dead body of the great Montcalm."

Canada was the nucleus of other foundations, notably that of New Orleans, where in 1729 the Ursulines opened the first school and hospital in the United States. The Natchez Indians were then warring on the whites, massacring the men and sparing the women and children only to force them into slavery. Heroically, the nuns appeared on the scene, and cared for and educated these victims of Indian barbarity. A school and orphanage were established and in a short time evidence of Christian civilization supplanted primitive life. "During the War of 1812 when England sent across the Atlantic the flower of her army expecting to wrest the Mississippi valley from the United States, her soldiers were pitted against General Jackson's 6,000 raw recruits." While fathers and brothers fought against the British forces in a seemingly hopeless conflict, the Ursulines kept vigil before the King of Peace imploring "Our Lady of Prompt Succor" to turn the tide to victory for the Americans, and their prayer was answered. Under three flags, the French, Spanish and American, the Ursulines continued for over a century to work among these early colonists.

When Louisiana applied for admission into the Union as a state, the Sisters sought and obtained from President Jefferson a formal confirmation of their rights, and that distinguished American gentleman replied in the following characteristic manner:

> I have received, Holy Sisters, the letter which you have written me wherein you express anxiety for the property vested in your institution by the former government rights of Louisiana. The principles of the Constitution and the government of the United States are a sure guarantee that it will be preserved to you sacred and inviolate, and that your institution will be permitted to govern itself according to its own voluntary rules without any interference from the civil authority.
>
> Whatever diversity of shade may appear in the religious opinions of our fellow citizens, the charitable objects of your institution cannot be indifferent

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to any; and its furtherance of the wholesome purposes of society, by training its younger members in the way they should go, cannot fail to ensure it the patronage of the government it is under. Be assured, that it will meet with all the protection which my office can give it.

I salute you, Holy Sisters, with friendship and respect.

Th. Jefferson.

Recently the above letter was incorporated in the official handbook for the use of directors, superintendents and staffs of institutions for dependent children. While the corporal works of mercy were not included in the original plan of Saint Angela, she did provide in the constitution for the exigencies of time, place and circumstances. This is particularly true of the comparatively recent entrance of the Ursulines into fields afar. It was at the express invitation of Pius XI that the magnificent project of laboring for the foreign missions was adopted. Thus fortified with apostolic vigor the educational program of Saint Angela's daughters includes every department of intellectual life, embracing parochial schools, high schools, academies and colleges.

In her method of teaching, Angela antedated by four centuries the Lancaster system of the early nineteenth century, the platoon system, and that of the student government. The tradition that, beyond a certain age, girls should be educated separately from boys, is in harmony with the mind of the Church that education must conform to natural requirements. Neither the arguments for coeducation nor the results which it has produced have so far outweighed the reason for which the convent school exists.

In common with all religious orders the Ursulines owe their stability to the two great forces emanating from God Himself, individual and corporate life operating in all communities, and because of which they are benefactors to human society ranking second in importance to the hierarchy.

No chronicle, however brief, would be acceptable to the reader were it to omit the names of four great missionary bishops whose sacerdotal zeal opened up the icy North to the gentle ministrations of Mother Amadeus of the Sacred Heart, foundress of the Ursuline Missions of Montana and Alaska. Bishops Rappe, Gilmour, Brondel and Crimont, the first three of whom preceded Mother Amadeus into eternity, made possible the civilization and conversion of the red man of the wild and frozen regions.

In 1850, John Baptist Purcell, Archbishop of Cincinnati, went to France in search of missionaries. While there he met Father Rappe, who was then chaplain of the Ursulines in Boulogne, and who threw aside his books to follow the pioneer churchman of the West into the wilderness of North America, landing at Cleveland, of which city he was later consecrated first bishop. "With them sailed three nuns from Boulogne, headed by Mother Julia Chatfield, and four from Beaulieu under the leadership of Mother Stanislaus Laurier, who opened at St. Martin, Brown County, Ohio, one of the most wonderful convents the order has known." Later, Father Rappe returned to France and brought back Miss Arabella Seymour, a lady of rank and fortune, who became Mother Austin, the benefactress of the Cleveland foundation. Mother Julia Chatfield "went in haste to the hill country" to welcome her sister novice. Mass having been celebrated on Miss Arabella's trunk, the Cleveland convent was duly established. It was from the Cleveland house that "Theresa of the Arctics," Mother Amadeus, fell in 1856 into the arms and the heart of the great Ursuline Order.

Responding to the call of Bishop Brondel to his brother bishops east of the Mississippi for missionaries for the West, Bishop Gilmour wrote through the columns of the *Catholic Universe* (1883), an open letter to the religious of his diocese asking for volunteers to go to the Cheyenne Indians of Montana. This letter was eagerly read by the Ursulines of Toledo and on October 21, feast of Saint Ursula, thirty of these great-hearted women sent their names to Bishop Gilmour. Proud of his Ursulines, their Bishop visited them that day and in the presence of the Blessed Sacrament exposed, a scene took place like that enacted at Tours, in 1639, when Venerable Mary of the Incarnation and one companion hovered about the grate to obtain permission to follow Madame de la Peltrie to Canada. Whether by atavism or direct inspiration from Heaven, Bishop Gilmour selected six from the thirty volunteers, and turning to Mother Amadeus he said: "I appoint you Superior General of all the houses you may found in Montana." "What are these houses to be, My Lord?" asked Mother Amadeus. "Whatever you make them." "And whence their support?" further queried Mother Amadeus. "My child, God never sent a bird out into His forest without caring for it." That settled the momentous question. Such is faith. Thus did the red man of the North feel the warm glow of the missionaries' fervor, and the Eskimo the gentle touch of the Christian companionship.

Today after four centuries the institute is twenty thousand strong and active in every part of the world. Dr. James J. Walsh, in his "Century of Columbus," places Saint Angela Merici among the great women of the Renaissance. "Probably," he says, "no woman of her time, not even the great Saint Theresa, has had so wide and deep an influence over succeeding generations as the retiring Angela of Merici."

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CLASS WAR NOR BOYCOTT

By FREDERIC THOMPSON

THE RIGHT of owning private property, defended by the Church as one of the fundamental rights of men, has a corollary which is often ignored. It is ignored to their peril and hurt by those who accept the right of private ownership because it is pleasing and profitable to possess the goods of this world; as it is ignored to their peril and hurt by the poor and injured. And it is ignored or misrepresented, sometimes through ignorance, sometimes deliberately through hate, by those who distrust, despise and attack the Church or are indifferent to attacks on the Church—wherever they may occur.

That corollary is the caritative obligation, the cardinal principle of Christian human conduct. Of the three, faith, hope and charity, it is the greatest, and strangely in our times, least understood. The average person thinks it means philanthropy and that he associates with the rich man's scattering of a little silver that he has not labored for, that he has sweated from the poor: a process of self-aggrandizement, or a stop to the justifiable anger of the poor to protect the rich man from their curses or their actual assault on him and his hoarded possessions. The average idea of Christian charity is of an overreaching bargaining with a few temporal goods for a great quantity of supposed spiritual, other world, goods.

Actually, charity is *caritas;* it is love. Incidentally, it is a reflection on the degeneration of words and habits that there seems to be a suspicion of mawkishness at the very mention of the word love. It is the same kind of perversion that has overtaken the term virtue, which has vulgarly come to connote a sort of lily-white, bloodless abstention from life, rather than its old, true meaning of strength, *virtus*. By the many persons ranging from obsessed philosophers to common panderers, intellectual and otherwise, who offer sexual gratification as a *Eureka* answer to the problem of life and living, and some of whom have a mystical, in the sense of obscure, notion that sex thrillingly, willy-nilly, is in everything—love has certainly been mired.

At best, the way to understand it is difficult. It cannot be caught in a rose-colored phrase. Sentimentalists are almost as much of an obstacle in the path as the sex-obsessed. A saint properly in the human order is needed to explain the operations of charity, and saints do it best by their works. It is only when one knows the Word through the operation of grace that words become illumined and more than so much sound and curious calligraphy standing between understandings and prompting misunderstandings. If men do not agree on the ultimate Word, obviously they are talking at cross-purposes, or, at least, with blurred margins of homegeneity of their understandings, on all lesser subjects. But with the grace of the knowledge of God, with humility, with pureness of heart and peaceful objectivity in the presence of the Word, what marvelous, space- and time-penetrating, caritative understanding there may be! It is when they are without this Spirit that letters are dead—corrupt and corruptive as they are now in such great part.

As a practical application of the caritative principle, what is the Christian to do in the face of inapprehension of the Word and hatred? Draw his sword and cut off the ears of those who most need to hear the Word? "Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels?" That is very clear and we should not obscure it.

The common justification of violence in the name of God is Christ's driving the money changers and the merchants from the temple and treating their business with contempt, scattering their tables and overthrowing their chairs—because they were seeking the wrong place to drive their bargains and apparently driving bargains that were wrong. Let us keep an eye on the essentials, however. What He did here was in His own home. "It is written: My house shall be called the house of prayer; but you have made it a den of thieves." And why did He drive the money changers from His house? For charity!

A beautifully plain verse of St. Matthew's follows immediately on Christ's own explanation in His own words quoted above: "And there came to Him the blind and the lame in the temple: and He healed them." Even the merchants and the money changers driven from trying to bring their business into the last arcana of life, must have understood the charity of His action embracing even them and been in some little part brought to their senses by it, straightened and cleansed; their sense of proportion restored, their sense of the good life, of the possible decency of human conduct, given a gladdening reaffirmation.

These two instances of the way of charity are cited because (in the opinion of a scribe who if he is wrong wishes to be righted by the benevolence of superior authority), they are essential to the foundation of charity, the solid base without

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which the rest of the superstructure is apt to be built on shifting sands. The works of mercy described with such marvellous specificness, realism and immediateness by the Word, and neglected so often by the Pharisee, the Parlor Pink, the Sofa Socialist, the Perpetual Political Prattler, the Dialectical Materialist and murderers—to visit those in prison regardless of their party affiliations or political notions, to protect the orphans, to provide for the poor, the diseased and the ignorant, carefully, carefully, carefully, with sensitiveness for the ultimate of tact and understanding and true kindness, without pride, without shallow, philanthropic self-satisfaction, but only deep humility, in the name and manner of Christ—all these things are pretty clearly understood. It is the caritative principle of loving one's enemies that is apt to be obscured in our times.

Christians alone can restore the sanity of the principle. But many nominal Christians—*mea culpa*—have let themselves be bewildered by the attrition of words which has followed, and always will follow, on denial of the original authenticity of the Word. True Christians are the custodians of the principle and it must prevail against the gates of hell. "The only thing which distinguishes the children of God from the children of the devil is love," said Saint Augustine. Practical Saint Paul, besides his remarkable apothegm that everyone should know about the brassiness of natures without charity, says with excellent point: "Having different gifts, according to the grace that is given us . . . he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness—let love be without dissimulation. Hating that which is evil, cleaving to that which is good; loving one another with the charity of brotherhood, with honor preventing one another . . . serving the Lord, rejoicing in hope . . . pursuing hospitality—bless them that persecute you, bless and curse not." This is in the liturgy of the Sunday commemorating the miracle at the marriage feast of Cana, that sociable, cheerful, unostentatious miracle with which Christ began His manifestation of His mission and power.

If anyone cannot see the reasonableness, the practicality in all of this—the very opposite of fabling or taking dope against outrageous circumstance—the necessity of it and the strength needed for it, God help him! He, or she (". . . and the female of the specie" etc.), is potentially a vandal, contra-life, an instrument of hate, of confusion, of destruction. The important thing, however, is that obviously he or she cannot be countered with his or her own malice, or his or her expression in fact of malice. Such countering would be the old two wrongs, or, I would say, the cube of wrong. That is, for instance, the Bolshevik Enemy of God cannot effectively be fought by caricaturing him as he caricatures God—that only doubles, or cubes, hate and misunderstanding. We must know him in his delusions and serve him, even by sacrificing ourselves, and certainly not by shrapnel. Then there may be hope. The political zealots who deny the means of livelihood, the freedom of a free man, to anyone who does not embrace their political gospels or happen to belong to the party in power, cannot effectively be fought by the boycott—that is denying them livelihood; that road is endless and anger is all along it. That is the old law that Our Lord came to improve upon. The men of violence who lay bare their own country and murder defenseless women and children for their own private enrichment, cannot effectively be fought with bullets and bombs—that leads to rivers of bloodshed, the marshalling of the defenseless against the defenseless in armies, broken homes, uprooted wheatfields, mutilated churches.

Personally I resist even the idea of picketing, because it seems to me a technique of expression evolved by those who unfortunately do not favor the caritative principle, and its use by those who do is misunderstood as an expression of ill-will. If the banners of the picketeers were not derogative of the objects of their picketing but only expressions of amity, then I could conceive of their doing some positive good, some simple, amiable evangelizing. Then a picket line would be like a Children of Mary's sodality parade and people would start smiling at it instead of screwing up their faces with fear or hatred. In this instance, as always, the essential point is to express the creative caritative principle rather than its destructive opposite.

Talking out in no uncertain terms in condemnation of evil is, of course, a work of charity. It is necessary to keep the record straight, to keep the soul a house of God, a house of prayer, a place for dependence on His Divine intervention, rather than a place of too human activism, and to preserve the very hope of saving the enemy eventually in God's mercy. The difference between speaking out in the pulpit, in private conversations or in the public press or any open forum, vehemently in testimony for the truth, and taking physical punitive action, has the same essential difference there is between free speech, which is something to be defended by law, and assault, which is a misdemeanor in common law the world over. Even in speaking, though, violently or calmly, if the speaker does not clearly indicate, effectively indicate, convey to his audience, that he is motivated by charity, by a spirit of love and humility, of understanding and benignity, in the spirit of Christ—he will fail of any Christian, of any good, accomplishment.

For Christians to deny their appetites to raise funds to send aid and comfort to beleaguered

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brothers—that is simple, sensible, practical charity. For them to go unarmed to the assistance of the stricken or enslaved, as fearlessly as the martyrs faced death, as fearlessly as Saint Francis went alone and unarmed from the ranks of the Crusaders to the infidel camp, if we may judge realistically from history, as well as from Christ's assurances, raises up legions of the faithful, of neophytes and of angels, instead of sowing the dragon's teeth. It is by such Gascon Cyranos of Charity as Saint Vincent de Paul that the core of sanity of which the Church is the sole custodian is preserved, rather than by its Grand Inquisitors, those men at the periphery of the Faith and the center of politics. And if anyone thinks that loving one's enemies doesn't call for *virtus,* for strength, that there cannot be strength and divine efficacy and creativenes in restraint, well, then, he should at least read a great deal more and better things than he has read here. The probabilities are he won't, and that's what humiliates me; because of course the person who reads this and understands it, more than probably sees all that this tried to say far more clearly than the fumbling sentences conveyed.

In conclusion, as regards class war, all the principles and corollaries mentioned heretofore apply to such internecine struggle. I would say that the rich and privileged above all need to acquaint themselves with their caritative obligation. If they don't, they're going to hell just as sure as shooting, and the chances for the return of general prosperity and peace will unquestionably be lost in spreading confusion and violence. The poor must for God's sake stem their mounting anger and seek caritatively to educate by every peaceful means at their disposal the ignorant and selfish rich. The expression of the caritative principles in the solution of our social evils involves not only direct action in the works of mercy enumerated, but also a direct attack, by rich and poor, on the social causes of distress, a spirited working out of preventive measures. Such effort includes all the works of mercy at once and is proportionately important and worthy.

I happen to come of a fighting family: the first ancestor of the name in this country being on the wrong side in the Revolutionary War and over here for that purpose; and my two brothers being employed in the fighting forces of the United States. Still I maintain that fighting fighting merely cubes the trouble.

GOVERNMENT CAREER SERVICE

By RAYMOND M. GALLAGHER

EVEN in this, the heyday of brain trusts and political Phi Beta Kappas, the gap between political science and political practise in the United States remains exceedingly wide. Questions of public policy are most frequently decided, not in the light of reason and fact, but on the basis of emotional prejudice or vested self-interest. Because of this, one's enthusiasm for any scientific publications in the field of government must be tempered by the realization that such volumes are only too often destined to waste their wisdom in the stuffy air of university libraries. The recently published report and recommendations of the Commission of Inquiry on Public Service Personnel ("Better Government Personnel." McGraw-Hill Company. $2.00) is, however, already proving an exception; it is not "just another survey." Bearing the stamp of names distinguished in government, commerce and education, couched in terms free from tiresome academic jargon, and confining its recommendations, for the most part, to the practically attainable, this little volume, and the supplementary monographs and minutes of evidence which are already beginning to appear, represent a direct challenge both to officialdom and to the citizenry.

Superlatives come easy, but personnel must always be no less than the central problem in government. Surely it is obvious that in any state devoted to the protection of human rights and the advancement of human welfare, questions of theory, of form, and even of function of government are subordinate to the quality and number of those persons charged with such protection and welfare. And perhaps it is less obvious that, so far as the average citizen is concerned, the relatively few officials who determine policies are of less importance than the army of subordinate employees, be they clerks, soldiers, teachers, social workers, physicians or engineers, who translate policy into reality. Yet, curiously enough in view of the current hulabaloo over public affairs, the personnel problem receives relatively little consideration.

Since Jackson gave it his blessing, patronage has imbedded itself deeply in American public administration, although its defects and shortcomings, always apparent, have increased in geometric proportion to the expansion of governmental activities. The crusaders of the 'seventies and 'eighties, grappling vigorously with the whole problem, hoped through civil service reform to create a more efficient public service and at the

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same time break the unwholesome power of boss-ridden political machines. They thought, by mandatory legislation enforced through bi-partizan civil service commissions, and by such weapons as the open competitive examination and protection against arbitrary removal, to supplant patronage with the merit system. The Pendleton Act of 1883, affecting the federal service, and legislation establishing a merit system in ten state services and in most of the large cities, bear witness to their energy and efforts, and represent an achievement all the more remarkable in view of the barrage of hostility and ridicule which marked every step of their advance.

It is no disparagement of the early civil service reformers and their successors, nor of the thousands of conscientious public employees doing splendid work under the egis of the merit system, to say that after fifty years of effort, civil service reform, as we have known it, has failed to achieve its high objectives. The area covered by merit laws remains limited; in the majority of jurisdictions there is no legislation whatsoever; and everywhere the exemption of whole services and of the more important positions from the operations of such laws leaves a rich supply of juicy plums for the political Jack Horners to pluck. In numerous areas, again, abuses and failure in enforcement make mock of merit laws, while in others incompetent administration helps to accomplish the same purpose.

Even at its best, little has been attempted under the present system, or lack of system, and less accomplished, to make public service a first-rate career attractive to the very best brains and character in the country. In the intervals since the Pendleton Act the universities have spawned their thousands, some prepared for professions, others with only general training. During these decades, teaching and social work, to mention only two, have taken on the stature of professions, and their votaries, along with followers of the older professions, have in many cases been able to work out careers in the civil service, frequently without any protection or assistance from legislation. Professional associations and organizations have played an important rôle as pressure groups to make this possible and thus to weaken the grip of political patronage; but the situation remains far from satisfactory.

Practically nothing has been done, on the other hand, save in the foreign service and other isolated instances, to draw into public service able, inexperienced young men without any technical or professional training. The young college graduate without so-called practical training and experience but with a background of culture and liberal education, a keen intelligence, a sound character and a zeal for government service has not been able to find a satisfactory niche. Under the typical American civil service law, as administered, fitness for a specific job, as tested by an examination relative to its duties, plus practical experience, have been emphasized in recruitment, rather than general ability and future possibilities for the public service. Promotion policies, salary standards and unsatisfactory classification of positions often help to discourage the young man or woman of exceptional ability from pursuing a career in public service.

A disquieting aspect of the whole situation is the strengthening of the spoils system in recent years. The federal service is a case in point. Following the passage of the Pendleton Act in 1883, the merit system made a slow but steady advance, largely through presidential orders, until by 1930 some four-fifths of all federal employees were in the classified, competitive service as contrasted with the exempt, non-competitive and political. But the increased pressure for jobs resulting from the depression, together with the rapid creation of "emergency" New Deal agencies, reversed the tide. During the fiscal year ending in July, 1934, more than 95,000 regular full-time employees were added to the federal pay roll; of this large number only 5,000 were appointed after competitive examinations administered through the Civil Service Commission. Many of the 90,000, to be sure, were highly competent persons hired primarily because of their qualifications rather than through political considerations, but many were not, and in any case a real civil service can hardly be built on such shifting and casual methods of selection.

In these years of stress, too, job-hungry politicians have further pillaged the merit system in numerous states and municipalities, not hesitating in many cases to raid such services as public education which custom and practise had decreed as relatively immune from patronage. There are brights spots, but the weight of evidence substantiates the frequent charge that ours is the most mediocre of the civil services of the larger nations.

It would be a mistake, of course, to consider these abuses and shortcomings as peculiar to public employment. Private industry, and religious and educational institutions for that matter, often reek with nepotism, favoritism and partizanship, not to mention downright incompetence; the stereotyped, holier-than-thou attitude which so many private employers maintain toward government jobs will hardly bear critical analysis; but the primary public problem is public service, and with that we are here concerned.

It was with due recognition of the prime importance and real seriousness of the public personnel problem that the Committee on Social Trends, in making its reports some two years ago, recommended a fresh investigation of the whole matter. The Social Science Research

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Council acted, President Roosevelt approved, a Commission of Inquiry was formed, and "Better Government Personnel" is its opening report. The book is brief, clear and always to the point; its analyses are keen and seem sound; its recommendations are challenging.

The Commission quite naturally stands four-square against patronage in public employment. It urges the adoption of a real merit system in all governmental jurisdictions, and the extension of merit to the top posts in the service, and roundly condemns present abuses and evasions in civil service administration, such as the "temporary appointment" dodge. For the federal service, the Commission specifically recommends that postmasters, revenue collectors, marshals, and other groups now exempt, as well as the employees in the New Deal agencies, should be included within the regular competitive service.

The fundamental recommendation of the Commission is that the American civil service, national, state and local, should be made a career which will attract and retain the best among the younger men and women. Appointments should be made only after competitive examinations, limited for the most part to applicants fresh from school, and geared to the educational requirements of the general class of work involved. Such examinations should stress general ability for the public service rather than special fitness for a particular job. The present complicated schemes of classification of positions should be replaced by a more simple plan, based on a five-fold division of the civil service into administrative, professional and technical, clerical, skilled labor, and unskilled labor classes. Certification of an applicant by an appropriate professional association is recommended as a prerequisite for appointment to certain types of positions. To broaden career possibilities, rigid residence and geographical requirements for public employment should be relaxed, while federal, state and local governments should cooperate with each other in the appointment, transfer and promotion of personnel.

Many of these recommendations suggest British experience and practise. It is not strange that the commission should have been so influenced, in view of the enviable reputation which the English civil service enjoys, and the especial success there achieved in bringing into the service at an early age some of the best brains and character in the schools and universities.

In urging the establishment in each jurisdiction of an adequate agency to render constructive personnel service, the commission takes cognizance of the unexplored possibilities of scientific personnel administration. It recognizes that recruitment is but one aspect of good public management, and recommends a wider and wiser use of the probation period to weed out the unfit, sound promotion policies based on merit, and an adequate retirement-pension plan. With reference to the vexing problem of removals from the service, the commisison urges, as a matter of course, permanence of tenure as a working principle, but without those legal safeguards which so often merely protect the incompetent against justifiable dismissal.

There is nothing original in the commission's recommendations; they are based on sound experience and authoritative opinion; this gives them strength. They are strong, too, in being opportune; the time seems overripe for the overhauling and rehabilitation of the American civil service, and for such a movement the commission offers a program adapted to present-day needs and demands.

No one who has cut his political eye-teeth will expect our political overlords to sanction readily any program which thus seeks to curtail their control, although more than one practical politician would be glad to rid himself of the vexing problem of patronage. The disillusioned reformers in politics, of whom there are many, and the complacent cynics, of whom there are more, may insist that the spoils system is an irremovable outgrowth of the party system as we know it. But at the risk of being naive, it may be suggested that public opinion, or pressure politics, if you will, is still a force in this country. After all, the civil service reforms of the 'eighties and later were forced upon reluctant legislators through an aroused and organized lay opinion. The early improvements in the consular service were inspired largely by business men dissatisfied with the official representation they were getting abroad. Today the natural allies of a movement for an improved civil service are stronger, at least potentially, than ever before. Professional associations and civic organizations are showing renewed interest, while the universities, whose opportunities for constructive service would be increased were the public service made a real career, have already in many cases endorsed the program of the commission. Some business leaders may feel that an incompetent civil service strengthens the case for economic individualism, but others, recognizing the inevitability of increasing governmental activity, may be expected to insist on efficiency. And while the taxpayer is for the nonce the real forgotten man, and economy apparently a lost word in political phrase-making, this must change; when it is more clearly recognized that the hundreds of millions annually spent to perpetuate patronage is not only profligate but unnecessary, interest will revive. "Better Government Personnel" might well serve as the charter for a new movement to improve government, for it provides much political enlightenment.

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THE POOR SCHOLAR

BY SEAN O'FAOLAIN

IRELAND is a country whose national conscience is still being defined. To some it is the revival of an ancient glory which was driven down by proscription in the seventeenth and eighteenth centuries, which went to earth to avoid a kill, and which is come again to the surface in our day. For more of us it is not an old country but a new one, fathered by Swift and godfathered by Rousseau. It is new. It is raw. It is beginning.

In that view the three figures of our time are the priest, the politician, and the petty capitalist. The figures of the last century were the priest, the politician, and the policeman who held the ring between the various types of politician. And in the century before that, the eighteenth, the three figures were the priest, the poor scholar, and the planter who sat on them both. So the course of history goes, from century to century, with the priest always to the front, and the poor scholar becoming, or creating, the new politician, and making possible the new bourgeois businessman, who has replaced the Big House. It is a view which rejects the picturesque notion of a national culture carrying on into our day an ancient tradition—represented by such a book as Daniel Corkery's "Hidden Ireland"—and replaces it by the idea of popular education producing a new democracy. Indeed, in the view of some—the view expressed, for example, by Frank O'Connor in a recent lecture before the Irish Academy of Letters—it is the first democracy to appear in Irish history, ancient or modern.

Clearly the key century here is the eighteenth. And the more we study conditions in Ireland in that transition period the more likely we are to solve the problem. When Corkery's "Hidden Ireland" appeared ten years ago it created something of a sensation. It was the first native popular study of the century. And as it came just after the revolutionary period, in which the vision of a revived Gaelic Ireland was a powerful stimulus to us all, it was greeted by a warm acceptance—which is not surprising, for it is a striking book written with enthusiasm, and, what is better, written with a profound sympathy for the rag-and-tatter poets of that dismal century. Unfortunately it is, also, highly romantic; it is focussed so near the picture that it suffers from a lack of a sense of proportion; so that men whom many of us would be more inclined to call songsters or poetasters are presented as great poets, or, worst of all, presented as part of an ancient culture, of whose nature, quality, social background, development—if it ever developed—and decline, the author, in his eagerness, takes far too much for granted. Since that book no study of the eighteenth century has appeared until just recently when Dr. P. J. Dowling published his book on—to speak loosely—the poor scholar.

This book, "The Hedge Schools of Ireland," is a scholar's book. There is nothing particularly romantic about it; it is a compilation of the facts, as far as they appear to be ascertainable, with regard to the underground, "illegal" or, as they were sometimes called, "unlicensed" schools of the hidden Ireland. But since it presents all the known circumstances surrounding the efforts of the common people of that Ireland to educate themselves, it is of great interest.

It covers two periods. The first is the wide preliminary period of the late sixteenth century (the dissolution of the monasteries), and of the seventeeth century, when the work of proscription began under Elizabeth and the Stuarts and came to a head with the Penal Laws under William. The second is the particular field of study chosen by the author—the eighteenth century in which the old Ireland took to the hills. It ends roughly with Catholic Emancipation in 1829, or the foundation of the Board of National Education in 1831, when the modern Ireland begins to show its nose in public for the first time—a Catholic Ireland, an Ireland with the franchise, an Ireland waiting for the next public political leader to carry on the work of O'Connell. As we know, it seemed for a time as if it might be Isaac Butt, but it was, in fact, Parnell. Though it was the men who took up the methods of Tone and the French Revolution who did the job in the end.

The essential parts of Dr. Dowling's thoroughgoing work, are those dealing with the rise of the hedge schools, the hedge school at work, the standard of knowledge attained by the pupils, the training of the schoolmaster, the schoolbooks used by him, his income, and his social prestige. It is difficult to imagine that they could have been done better. There is, perhaps, here and there something that is not quite the proper detachment of the scholar—an effort to do the best for the schoolmaster and his attainments, a general affectionate siding with the hedge school against all critics. And this leads to overstatement, or, what is more disconcerting, suggestively vague statements of approval, as when we read (page 54), "There was a good output of Irish poetry right up to the middle of the nineteenth century." But MacNamara, Merriman and Eoghan Ruadh were all dead by 1810 and as for Tomas Ruadh O'Sullivan, the friend of O'Connell, the level of his verse is very low indeed. And this statement becomes later (page 70), "The long line of Irish poets imbued with the spirit of the Bardic schools did not cease until well on into the nineteenth century; and the country still boasted of men learned in the language, literature and history of Ireland whose chief occupation was teaching"; a statement questionable in the first part, if not incorrect, and elusively vague in the second. So, "there were men who had mastered the difficulties of Old and Middle Irish" (page 71). Who were they? And how many were they? The only evidence the reviewer has noticed is that of a schoolmaster in Glendalough who deciphered an obsolete inscription "on O'Toole's monument" in or around 1816, and, unhappily, no such monument now exists or existed when Petrie visited Glendalough in 1830. And one cannot base any generalization on outstanding men like Peter O'Connell or Micheal O'Longain.

Indeed an extraordinary fact about this education of the hidden Ireland, and one noticed by Dr. Dowling, is that things Irish formed no part of the curriculum.

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The whole tendency was, it would seem, utilitarian to a large degree. Leaving out the study of the classics, explicable on ecclesiastical grounds, one can say, with accuracy, that it was purely utilitarian. The people wished their children to learn English, to learn arithmetic, bookkeeping and geometry. "It had rather become the fashion to eschew the language in favor of English" (page 70). And, quoting Bicheno, a contemporary, "the inducement to study these—arithmetic and geometry—seems to be the practical application of them in measuring land, which is carried to such minuteness as seems ridiculous . . ." (page 75).

This, then, is the corollary to Professor Corkery's book. His poets, such as they were, may have lived in an atmosphere of fallen greatness. To the people they may have been doubly welcome when they were not merely poets but teachers, or—was it the other way around?—not merely teachers, the more important thing, but poets also. But the common folk of the hidden Ireland, all about them, were having no schools of poetry for their children. They were, for once, standing out to protect themselves, and in the depths of their misery preparing their children for a new kind of battle with the enemy—this time on his own ground. O'Connell of Derrynane took them. He trained them as far as he could. He handed them up a step out of their misfortune. He made it possible for them to dispense with the hedge school, to enter the towns, to enter the professions, to become Members of Parliament. And then begins that marvellous story of the fight these often uncouth men fought for their rights in the heart of the city of London. They laid the foundations of the democracy of the Ireland of this day. And if there is nothing particularly Gaelic or romantic or picturesque about it, still it is real as the red earth, and raw as the red earth that produced it.

But there has been enough picturesquerie wrapped about the eighteenth century and it is not well to add even the picturesquerie of realism. One can safely say, however, that here is a book—and it actually takes over a good deal, in its earlier part, from the romantic idea of an old Ireland being carried on into the new—which, by careful study, offers the material for an intimate picture of one of the most important periods in modern Irish history, the transitional eighteenth century.

Tenant Farmer

Who marries patience for a wife
Must bear his burden for a charm:
His plowshare is a whetted knife
To wield against a granite farm;
The only strength he learns of life
Swells in the biceps of his arm.

All day he labors in a field,
Surrounded by a chestnut fence:
Each season there he gleans a yield
Of worn earth's meager recompense,
And in his children's hearts is sealed
His own pathetic impotence.

CARL JOHN BOSTELMANN.

Communications

A CATHOLIC PLAYHOUSE IN PITTSBURGH

Pittsburgh, Pa.

TO the Editor: The Newman Players of Pittsburgh have made a Catholic Playhouse in that city a reality. Its growth was slow but steady, and its development is an interesting example of one variation of Catholic Action.

An attempt to trace the genesis of this particular theatre reveals that it was the outgrowth of an almost uniform ideal cherished by a few scattered individuals. Madeleine Skelly Foust, director of the Experimental Theatre of Seton Hill College in Greensburg, had dreams of such a theatre. She found that three of her students had long cherished a similar desire and wanted to organize a group which would artistically produce clean plays. In Pittsburgh, a young Catholic was beginning to make a name for himself in scenic design; he wanted his work to enhance good plays which would not offend Catholic morality. In a nearby suburb another young Catholic read the bulletins of the Catholic Dramatic Movement and the "white lists" of plays. He was attracted by Cardinal Hayes's interest in unobjectionable entertainment, and felt that little theatres given entirely to producing clean plays should be established throughout the country.

Inasmuch as each of these persons later became connected with dramatic organizations in Pittsburgh it was natural that introductions to one another occurred. As acquaintanceship increased, secret ambitions were divulged. The old saying has it that "birds of a feather flock together." They flocked in March, 1933, to produce "The Man Who Washed His Hands," a passion play written by Mrs. Foust. As this isn't a fairy tale, but a story of real endeavor, it must be told that the city didn't greet the new organization with enthusiasm; not even the Catholic population did that. A few priests expressed interest, a letter or two of commendation came in, a half-dozen kindred souls came backstage and said, "We really need an organization like this." But nothing more than that. . . . As one of the young organizers said later, "Frankly, it was disappointing."

The idea lay dormant for the next four or five months, but was aroused during brief intervals over a cup of coffee when two or three of the group would meet to eat at night after a rehearsal of some other company. Gradually other players were interested. It so happened that in September of that year most of the clean-theatre-minded crowd were cast together in a play under the auspices of a civic group. During rehearsals for this show they talked of again organizing a Catholic Playhouse for clean theatre so soon as the current play closed.

They sought the aid of Reverend C. A. Sanderbeck, spiritual director of the Newman Club of Pittsburgh, because he had always expressed sympathy with their ideals, and because they wanted to attach themselves to the Catholic college club in the city. The cathedral auditorium was put at their disposal, and they established

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their theatre there. They let it be known that their policy would be to produce plays which would not offend Catholic morality.

They opened with Sheridan's "Rivals," with Clarissa Gailliot in the famous Mrs. Malaprop rôle. They played two nights to fair audiences, and felt that they had gained something in the way of interest in clean theatre although the ledger showed financial loss. They had refused to accept a cheap production and felt that what was worth staging was worth staging well. They managed to go on, however, and produced "Richelieu" as the second show. Martin Fallon, one of the original organizers, portrayed the Cardinal. The group had become better known; they again played two nights, but to full houses.

During Lent they produced a new play of the Passion by Mrs. Foust. Every newspaper in the city sent a critic to the opening; every critic gave a column of praise. The play ran a week to appreciative audiences and two out-of-town engagements followed.

The Players completed the season by producing three more plays—the medieval French farce, "Pierre Patelin," a romantic comedy, and a modern problem play.

In the group are approximately twenty-five members including the acting, business and technical staffs. Twelve parishes are represented in the membership which is confined to practical Catholics. The majority of the playing staff has received recognition for acting in Pittsburgh dramatic circles. They are fairly versatile, and in only two plays was the leading rôle portrayed by the same person. Costumes and scenery, made by the group themselves, have merited no little praise. As one views these really artistic productions one feels that here is no "amateur" company; here is an earnest effort at real theatre.

This season the Newman Players announced themselves as a repertory company. They opened with a hitherto unplayed translation of "Cyrano de Bergerac." Then they repeated by request "The Rivals" and "Richelieu." For the Christmas season they scheduled a new and beautiful play of biblical times, and repeated their past passion plays during Lent.

There are those who say that the Players hope eventually to confine their productions to good plays by Catholic dramatists, and thus reveal to the theatre-going public achievements in drama by Catholics. There are those who hope they will. For the present, however, they are still limiting their endeavors to encouraging "clean theatre," and even in this limitation are making one contribution to the cause of Catholic Action.

KATHLEEN MCGUIRE.

SAINT BIRGITTA OF SWEDEN

Chicago, Ill.

TO the Editor: Miss Lagerlöf's article on Saint Birgitta in the March 29 issue of THE COMMONWEAL brought back vivid memories of a visit to the ancient Church of St. Birgitta in Vadstena, that utterly charming old town on the shores of Lake Vättern. It was an all too hurried visit, snatched while our tiny Göta Canal steamer rested, in the shadow of Gustavus Vasa's great castle, after its struggle with the numerous canal locks.

The air was sweet with the scent of lilacs as we walked toward the church along a tree-bordered path beside the lake. Here sat old women selling Vadstena lace, first made famous by Saint Birgitta's nuns.

The big white convent church is solid and substantial-looking. The interior has that curiously empty look characteristic of Sweden's pre-Reformation churches—churches whose soul has been gone these four hundred years. Ranged about the walls were many medieval wooden statues all decidedly mutilated—all, that is, except one lovely Madonna before which stood two little vases of flowers and a vigil light. Threadbare vestments which must once have been elaborately beautiful were displayed in glass cases. A forlorn-looking old confessional fascinated our Swedish-American fellow travelers.

What is the meaning of this interest (an interest of which we saw similar evidences elsewhere in Sweden) taken by modern Swedes in these broken relics of the days of Romish superstition? Is it merely their characteristic enthusiasm for the antique? So we asked each other that day in Saint Birgitta's Vadstena, and, having small knowledge of the psychology of the Swedish people, we haven't found the answer. Perhaps some of our readers know it.

MARY W. BRENNAN.

THE LAY FACULTY AGAIN

St. Louis, Mo.

TO the Editor: I read with interest Mr. Maynard's article on the layman in the Catholic college, but I must regret the implication of ultra-conservatism in his sentence, "Even in some Jesuit colleges, laymen take part in these [faculty] meetings." I think that laymen on the staff of Jesuit colleges and universities would agree that they are given a proportionate part in these rather dull gatherings of faculties. In the Jesuit college of arts and sciences here, the lay faculty outnumbers the Jesuit faculty: seventy-two lay members, sixty-nine Jesuits. Seven directors of departments are laymen. This in the school where the Jesuits are most numerous. If the professional and graduate schools were included, the proportion of lay faculty members as well as lay directors of departments rises considerably.

His further implication that "the leading teaching order" is beginning to send its more promising men to universities here and abroad, impelled by the painful and "devastating" revelations of a recent survey of American graduate schools is also incorrect. First of all, this particular order has been sending its men to American and foreign universities in appreciable numbers for at least a decade before the appearance of this report. Secondly, there is a good deal of history back of this survey which makes it considerably less devastating than Mr. Maynard imagines. This information was brought out by a "lay dean" at the recent meeting of the National Catholic Educational Association. The news of this meeting has apparently not yet reached THE COMMONWEAL office.

REV. WILLIAM J. MCGUCKEN, S.J.

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Seven Days' Survey

The Church.—Sixteen leaders of the International Federation of Catholic Students, or Pax Romana, from various European countries conferred with three spiritual advisors on plans for the fourteenth Pax Romana Congress which will be held in Prague next September. It was reported that two new groups of students from Puerto Rico and Mexico have been admitted to the federation and that new organizations of Catholic students have been formed in Bulgaria, Beirut, the Philippines, Canada, Japan, Dutch Indies and other countries. In a recent peace rally held in Prague 500 Czech priests joined in a public procession and offered prayers for world peace. * * * June 2, the first Sunday of the California Pacific International Exposition, which opens at San Diego, May 29, has been designated as Catholic Day, on which there will be solemn religious ceremonies. The works of Catholic artists will have a prominent part in the exposition. * * * In the past ten years the Hospital Sisters of St. Francis have treated 708,658 persons in their dispensaries in China, made 42,117 visits to the homes of the poor, and been instrumental in baptizing 6,445 souls. * * * The Holy Father has appointed an auxiliary bishop in the Diocese of Newark, New Jersey, the Right Reverend Monsignor Thomas H. McLaughlin, vicar general of the diocese since 1933. * * * In a recent address at Berlin Baldur von Schirach, head of the Hitler Youth organization, attacked Catholic Youth groups because of their refusal to join the Hitler Youth movement as hostile to the present régime. He declared, "Religious education belongs to the Church, but politico-philosophical education to the State." * * * In the Archdiocese of Trivandrum, India, more than 10,000 Jacobite Christians have come into the Church since January 1, 1934. * * * Don José Maria Peman's drama of Saint Francis Xavier, "El Divino Impaciente," has passed the 3,000 performance mark. At the present time the Spanish government, Academies and theatrical directors are making preparations for the coming tercentenary of Lope de Vega, the Catholic dramatist who created the Spanish national theatre. * * * The Most Reverend Edwin V. Byrne, Bishop of San Juan, Puerto Rico, has warned of a secret movement afoot to spread birth control practises in Puerto Rico. He declared that the Church "will ever oppose whatever movement or agency is directed toward birth control."

The Nation.—When the Illinois House of Representatives decided to enact a bill increasing the sales tax from 2 to 3 percent, in such a way that it would not be operative until July 1, $5,000,000 in federal funds was definitely assured Illinois from Washington for relief between now and June 1. Federal grants stopped three weeks ago because of the failure of the state to advance $3,000,000 a month, its proper share of the relief costs in the opinion of Harry L. Hopkins, Federal Relief Administrator. In the meantime state relief aid had ceased almost entirely and the Relief Commission estimated that 200,000 families had already used up the last of the cash food orders which they supplied. Private relief agencies found themselves unable to cope with this situation, caused by the fifth failure of the legislature to pass the needed relief measures, and 10,000 transients left Illinois for other states. * * * The President's bonus veto message to Congress and to the American people, May 22, was loudly applauded by overflow galleries and received with nation-wide interest. The House then proceeded to override the veto by a vote of 322 to 98. * * * The breakdown of negotiations on wages and hours in the soft coal industry, May 21, forecast a strike in the industry next month. The Appalachian Joint Conference of 200 miners and 200 operators from a field which produces 70 percent of the nation's coal were to have a final meeting in Washington, May 27. * * * Commissioner Lubin of the Bureau of Labor Statistics announced that the increased building activity of the first three months of 1935 continued during April. The permits issued last month to provide 6,588 new family dwelling units showed an increase of 123.2 percent compared with April, 1934. * * * Internal revenue collections for the first ten months of the 1935 fiscal year amounted to $2,664,853,327, a gain of almost 26 per cent over the same period last year. * * * By a vote of 63 to 12 the United States Senate passed the Wagner Labor Disputes Bill, generally considered the most drastic labor measure ever passed by a house of Congress; Senator Tydings's attempt to amend the bill to protect workers from what he feared would be coercion by labor unions was defeated by a 50 to 21 vote. * * * Official secrecy all but veils the Pacific maneuvers of 153 American war vessels.

The Wide World.—The visit of the French Foreign Minister to Moscow was concluded during the week and the mutual assistance pact between the nations specifically declared open to Germany. Stalin announced that in view of the relations between France and Russia it was to both of their advantages that their military arms should not be weakened. This undoubtedly means that in the present almost revolutionary situation in France the government will be less troubled by members of the Third International weakening the morale of their army and carrying on adventuristic revolutionary propaganda among the proletariat. * * * Colonel T. E. Lawrence, the most romantic figure England produced during the war, died, and was mourned by the whole public who have constantly hoped that his self-imposed exile from public affairs was either a mask for secret work or a preparation for romantic leadership. * * * At a parliamentary election in Czechoslovakia the Sudeten Deutsche Front under the camouflaged Nazi, Konrad Henlein, received the largest vote, 1,294,000, in spite of the fact that the Germans are only 3,500,000 of the population of 14,000,000. The Czech agrarians were second in votes but retained 45

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seats, one more than the Sudeten party got. The Social-Democrats were next with 38 seats and the Communists fourth with 30. The nation considers it a crisis for democracy. * * * In Germany the Nazis placed a Catholic nun in jail for five years in connection with laws against exporting money. In Munich they broke up the Catholic charities drive. Hitler spoke before his parliament about international affairs, claiming that Germany denounced only the arms provisions of the Versailles pact and would never by force violate the territorial provisions. He spoke against mutual assistance pacts but in favor of non-aggression treaties. He is willing to limit armaments, especially by categories, progressively cutting down the weapons permitted. He wants a fleet 35 percent as great as Britain's and 85 percent as great as France's. * * * Bolivia and Paraguay agreed to send peace emissaries to Buenos Aires to try to end the Chaco war, with Argentina and Brazil acting as meditators. * * * Monetary stabilization talk continued, particularly in London.

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Inquiry in Mexico?—The movement to institute a government inquiry into the religious persecution in Mexico gained considerable momentum during the week. The most important development was the issuance of a memorandum, a copy of which was dispatched to every United States senator and congressman and to other government officials, by the newly formed National Committee for the Defense of American Rights in Mexico. This comprehensive report outlines the whole problem and touches on such points as the Borah resolution for a senatorial investigation of the persecution, the historical background of the present persecution in Mexico, American responsibility for present conditions including support if not maintenance of the present dictatorship, legal precedents and other factors warranting American intervention, violation of American rights in Mexico, general conditions of persecution in Mexico and interference of Mexican consular officers with religious ceremonies in this country, French and British protests and the resolutions and protests of six state legislatures, the Knights of Columbus, and of prominent non-Catholic individuals and organizations. The memorandum inquires: "How long must we tolerate such inhuman practises next to our door? Our fellow citizens have a right to be thoroughly acquainted with the nature and magnitude of the problem. We submit it is the duty of Congress to investigate, so that the people of the United States of America may be officially informed of the real situation in Mexico. We are not asking to destroy our good neighbor relationship with the Mexican government. We are asking for the removal of obstacles which are rapidly undermining friendly and peaceful relationship that ought to exist between two countries so closely connected by geographical and commercial ties. . . . Genuine friendship must be predicated upon the solid basis of truth."

Imperialism and Ethiopia.—As Father Considine indicated in a recent COMMONWEAL article, Italy apparently has every intention of sending its military forces into Ethiopia as soon as the torrential rains shall have ceased next fall. The territorial integrity of his kingdom is guaranteed not only by the Franco-British-Italian treaty of 1906 but also by Article X of the Covenant of the League of Nations, of which Ethiopia is a member, thanks to French efforts in her behalf. As early as 1925, England notified Italy of her willingness to help persuade the Emperor to give Italy a much-desired railway concession and "all Italian demands for economic concessions in this same zone" in exchange for Italian pressure for a British concession to build a dam for the Blue Nile at Lake Tsana. Some observers believe that Ethiopia's great potentialities as a cotton producer are behind the present designs on that unhappy land; it is reported that "Japanese adventurers" have been busy buying up "agricultural concessions" in the cotton-growing areas. The Ulual "incident" of last December has provided the excuse for the warlike preparations which to date have cost Italy $51,000,000, according to an official statement. Italy maintains the dispute should be settled privately and has named two representatives for a conciliation commission. Although Emperor Haile Selassie has appealed personally to the League to intervene, he has also appointed two commissioners, a Frenchman and an American, to meet the Italians. Mussolini made a fiery speech, May 14, declaring that Italy was to be the sole judge of the question and warning the other powers not to interfere. At present writing, Anthony Eden of Britain and Foreign Minister Laval of France are at Geneva trying to persuade Italy to relent. Pessimists say that if Ethiopia continues to insist on her full covenant rights and Italy remains obdurate, France and England will have to choose between Italian support on the European continent and reliance on whatever collective security is afforded by a weakened League of Nations.

NRA in No Man's Land.—NRA passed the week under potent and increasing fire. The Senate was still committed to the Clark "compromise" resolution, which embodies three chief points: that it shall be extended for only ten months, that it shall affect only interstate business, and that it shall contain no price-fixing features. On May 15, ex-President Hoover came out flatly against it: "The whole idea of ruling business through code authorities with delegated powers of law is un-American in principle and a proved failure in practise. The codes are retarding recovery. They are a cloak for conspiracy against the public interest. They are and will continue to be a weapon for bureaucracy, a device for intimidation of decent citizens. . . . I suggest that the only substitute for an action that rests on definite and proven economic error is to abandon it." The House, however, was still committed to the seven-point administration measure, and on May 20 introduced a bill giving it a definite form. According to this bill NRA would be extended for two years; in exceptional circumstances intra-state commerce could be regulated by the code system; likewise, price regulations could be made by code authorities in exceptional cases; the formation of codes would be mandatory; the Federal Trade Commission

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would be charged with enforcement of fair trade practises; every code would have to contain clauses dealing with hours, child labor and collective bargaining; and within six months of the passage of the bill all codes would have to be revised. Even the House, however, split the next day on the proposition of giving the Federal Trade Commission power to issue "cease and desist" orders against suspected companies before they were proven guilty in court. With the Senate apparently recalcitrant, business forces were mobilizing more militantly than ever before to support the administration, even planning a march on the capitol, something like old bonus marches, and the House hinted that the Senate's favorite Wagner bill would have to wait until NRA should be taken care of.

Farmers for Themselves.—Over 15,000 farmers from ninety-five Illinois counties packed and overflowed from the Peoria Armory to listen to addresses by Secretary of Agriculture Wallace, by the president of the American Farm Bureau Federation, Edward O'Neal, and the president of the Illinois Agricultural Association, Earl C. Smith. In his address the secretary said, "Farmers will take off the processing tax when industry takes off its tariff." With reference to malicious rumors that the administration recently paid for the farmers' march on Washington, the secretary said that "the fat boys" who had exploited farmers in the past, "think they're entitled to preferential treatment. They go to Washington on many trips. And the question was never raised as to who paid their expenses." The farmers voted approval of the A.A.A. and the new developments which have been urged by Secretary Wallace and passed the following resolution: "The assembled farmers emphatically serve notice upon the vested interest, protected by tariffs, who are opposing the processing tax provisions of the A.A.A., that either the processing tax must be preserved as an effective tariff barrier for agriculture or the tariff system, operating as a protection for industry, must be repealed."

Saints Thomas More and John Fisher.—On Sunday, May 19, Pope Pius entered St. Peter's in Rome where 40,000 people were gathered, and, asked three times by a postulator to proclaim the canonization of Sir Thomas More and Bishop John Fisher, rose and granted the request. The ceremony of canonization lasted five hours, and still at night 6,000 torches lighted the façade of St. Peter's to indicate the rejoicing of the Church. Catholic England was especially represented, and the new Archbishop of Westminster led fifteen British Archbishops and Bishops in the liturgy at Rome. In the course of the services the Pope addressed England, urging a return to the Faith: "Let them consider, moreover, and remember that this Apostolic See has been waiting for them so long and so anxiously not as coming to a strange dwelling place but as finally returning to the paternal home." It was noted that the London press, extremely cordial to the Vatican because of the greeting sent the King and Queen at their jubilee, and full of glowing accounts of the canonization ceremony itself, nevertheless, without exception, passed over this appeal of the Pope. In New York City, Cardinal Hayes presided over a pontifical high Mass of the martyrs in honor of the newly proclaimed saints which was attended by British diplomats and American members of the papal court and the most prominent New York Catholics, and in the afternoon solemn Vespers was celebrated after a long procession of scholars in cap and gown filed into the cathedral in honor of the saints who were the great scholars of their age. In his sermon during the morning Mass Father John E. Wickham pointed out: "They loved and served their king and country with unswerving devotion; they had rendered unto Caesar, with fullest measure of loyalty, what belonged to Caesar. But they would not, could not, render to Caesar what belonged to God; and for that they bravely died."

Cliff Haven, 1935.—The forty-fourth annual session of the Catholic Summer School of America will be held this summer at Cliff Haven, New York, on the sparkling waters of Lake Champlain. The campaign to promote the 1935 season opened with a meeting at the Centre Club with nearly 300 Catholic teachers and administrators from the New York City public school system in attendance. On May 19, Dr. James J. Walsh was to open a series of radio broadcasts over station WLWL with a talk entitled, "Many Aspects of Cliff Haven." One week later Reverend Edward Roberts Moore was to describe the "Social Activities of Cliff Haven" over the same station. On June 2, the Right Reverend Monsignor M. J. Splaine will discuss "The Spiritual Life of Cliff Haven." To conclude the series of radio talks on the Catholic Summer School, Dr. Eugene A. Colligan will speak, June 9, on "The Educational Aspects of Cliff Haven." The season opens June 29 this year and lasts until after Labor Day; further information may be secured from Reverend Thomas L. Graham, Executive Secretary, 501 Madison Avenue, New York City.

Peace on Earth.—The Catholic Association for International Peace has issued a new pamphlet titled, "Catholic Organization for Peace in Europe." The study was made and the document prepared and edited by the Europe Committee, of which the Reverend Francis Thorning, S. J., is chairman. The pamphlet may be purchased for $.10 plus postage from the Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W., Washington, D. C. A foreword expresses an appreciation for the sponsoring of the report by Villa Maria College, Erie, Pennsylvania, in response to the Holy Father's appeal, "May they (the people and nations) all unite in the peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warning and beneficent, will envelop all the world." The principal nations of Europe are treated in detail and an appendix has a graph of the leading European Catholic groups, or organizations, working for peace.

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Work and Wages.—On May 16 the President's advisory committee on allotments submitted to him a tentative allocation of $1,091,802,200 out of the work relief fund. The largest item, $500,000,000, was scheduled for highway construction and grade-crossing removal; $249,860,000 for slum clearance (only $139,000,000 of this being for new projects); $102,186,500 for river and harbor work under army engineers; $100,000,000 to Wisconsin for a unified work program under the La Follette brothers; and $100,000,000 for the Resettlement Administration. The announcement of wage rates came four days later. Flat monthly salaries ranging from $19 of $94 were arranged in a classification of 64 units. Four classes of work were recognized: unskilled, intermediate, skilled and professional and technical, and four geographic regions, and four degrees of urbanization. Exempt from this classification were the C.C.C., the P.W.A., the highway and crossing work and federal building construction. Harry L. Hopkins was given power to disregard the schedules if he thought it proper. Only one member from one family can be hired and 90 percent must come from relief rolls. The average wage was anticipated at $50 a month. It was estimated that if 3,500,000 were to be employed with the work relief fund the average total income for the year up to July, 1936, could only reach about $1,140. The announcement was greeted by a storm of disapproval by organized labor, attacking the rates in themselves and as sure to bring down the prevailing wage in private business, and by large groups in Congress, especially in the Senate where Senator Long orated on it while filibustering against the resolution permitting the President to read his bonus veto message in person, and where Senator McCarran, originator of the defunct prevailing wage clause for work relief, brought his issue again to life.

Trade with South America.—The fact that for the first time since 1929 the South American republics materially increased their purchases of goods from the United States in 1934 has given rise to some interesting speculations. According to the New York *Times* for May 19, our South American neighbors increased the total value of their imports from $576,000,000 in 1933 to $705,000,000 in 1934, a gain of 22.5 percent. In the same period their imports from the United States increased by almost 42 percent. In 1934, the United States wrested the lead from Great Britain and supplied 23 percent of all the goods imported. During the past year this country increased its purchases of South American products by 13 percent and reduced its "unfavorable balance of trade" from 76 to 41 percent. Among the reasons advanced for this encouraging development were the depreciation of the dollar, resulting in lower prices of American goods in the world market, and heavier purchases of South American raw materials by the United States, a factor creating exchange by means of which our southern neighbors could buy our goods. On the other hand the large increases in American exports to Argentina and Uruguay, two countries from whom we purchase comparatively little, lend support to the view that the United States produces things which are in such demand in South America that all that is needed is a return of general prosperity there.

The Chemurgic Way Out.—The Fords in Dearborn were recently hosts to a conference on agriculture, industry and science called by the American Farm Bureau Federation, the National Grange, the National Agricultural Conference and the Chemical Foundation. The first day a declaration was adopted and signed calling for the end of a "philosophy of scarcity" and for the utilization of as abundant farm produce as possible transformed through organic chemistry into materials for industrial production. It was interpreted as an attack of the A.A.A., but representatives of the National Grange and of the Farm Bureau Federation made it clear in speeches that they endorsed the administration's restriction program as a temporary expedient. Francis P. Garvan, president of the Chemical Foundation, spoke most fervently for the "right of self-maintenance" and of the transmutation of agricultural into industrial products: "Here lies a new frontier to conquer that challenges the genius of science, the courage of private industry and the productive capacity of agriculture." Mr. L. J. Taber of the Grange emphasized the desirability of growing every plant and product in the United States that we can because, "temporarily, the entire world has gone nationalistic," and "international currents, once in motion, are temporarily irresistible." Mr. Smith of the Farm Bureau Federation compared the crop curtailment efforts with business control of the industrial surplus, at home and through export. Mr. Irénée du Pont called the profit motive "the catalyst for accomplishment," and said that the absence of the catalyst is now the chief cause of the delay of complete recovery. The second day, the conference decided to create a permanent forum for agriculture, industry and science to develop new industrial markets for farm products. Greatest debates were over the possibility of alcohol as fuel.

The T.V.A.—During House hearings on extending the authority of the T.V.A., and especially on the bill passed by the Senate giving it authority to sell its surplus electric power, a threefold attack brought harrassment to its backers. Republican Representative McLean of New York led the opposing forces of his party. Representative Maverick of Texas said that "an immense crooked lobby is trying to defeat the T.V.A." Most important, Comptroller J. R. McCarl, whose office is the most independent in the government and one of the most powerful, expressed a dislike for T.V.A. methods. Opposition was based on the Comptroller's audit for 1934, which Arthur E. Morgan, head of T.V.A., said was filled with "evidence of a lack of complete investigation" and he made it plain he believed his organization had been formed to work with greater executive leeway than ordinary government departments are permitted, and that he had a right to conduct T.V.A. more on the lines of a private undertaking. The opposition want the same restrictions on its activities as are exercised on other government bureaus.

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The Play

By GRENVILLE VERNON

The Pulitzer Award

THE AWARD of the Pulitzer prize to "The Old Maid" has apparently pleased nobody except Mr. Harry Moses, its able producer, Miss Akins, who made the dramatization, and probably Mrs. Wharton, who wrote the original story. Yet "The Old Maid" is far from an unworthy play, for it possesses atmosphere, charm of characterization, and considerable distinction of dialog. That it is far from distinguished in originality of theme or treatment is of course also true, and this certainly should have disqualified it from receiving the accolade of the Pulitzer Committee, had that committee followed either the letter or even the spirit of Mr. Pulitzer's will. "The Old Maid" certainly is not an expression of American idealism and adds nothing to the march of American drama; but then neither have several other former Pulitzer awards, an admirable proof of this being the award last year to "Men in White," a very ordinary play made apparently important by its staging. Mr. Clayton Hamilton in his article in the *American Mercury* has told most pregnantly the story of the way the decision of the play jury was in that case set aside. After reading Mr. Hamilton's exposé no one should wonder in the future at any award made by the Pulitzer trustees; certainly no one should in the future take its awards seriously. It has been published, and not denied, that this year's play jury named four plays—"The Old Maid," "Valley Forge," "Merrily We Roll Along" and "Personal Appearance." Of these, "Valley Forge" is the most distinguished in writing, and "Merrily We Roll Along" the most effective dramatically. As for "Personal Appearance," an amusing monolog but a very vulgar one, it is inconceivable how any four men of taste could have considered it for a moment. It is certainly a splendid example of the confusion existing among those who control the present destinies of the Pulitzer Prize.

Mr. Hamilton in his broadcast following the announcement of this year's award mentioned four plays which he considered most worthy of the prize. They were "The Children's Hour," "Awake and Sing," "Accent on Youth" and "The First Legion." If we take as the touchstone for the award, dramatic interest, originality, characterization, and distinction of writing, and disregard any implicit moral element, Mr. Hamilton's choices are singularly keen and just. It is gratifying that he has named "The First Legion" as one of the four plays, as this is the only one in which there is present the slightest spiritual quality. Mr. Hamilton is apparently the only New York critic who has even considered Mr. Lavery's play as a candidate for the prize, and yet it and "The Children's Hour" are as literary productions the finest American plays of the year. Mr. Hamilton states that in his belief "The Children's Hour" should have received the Pulitzer award. This play, despite its unpleasant subject, a subject which a few years ago was absolutely tabu in the theatre, is a powerful and an honest piece of work, and certainly does not make any plea or apology for vice. Yet leaving aside any question as to the suitability of the theme for public presentation, the theme itself is so lacking in universal interest or applicability that it seems strange to have it presented as the most significant drama of the year. After all, the really great works of art are never special in their appeal. Of Mr. Hamilton's other choices, "Awake and Sing" is an exceedingly interesting study of Jewish-American character, but lacking in dramatic unity. Exactly what Mr. Odets is driving at is difficult to determine. He apparently believes in some sort of a revolution, but just what kind he seems too confused or too timid to bring out. The play therefore lacks the binding quality which would be given it by a central theme. "Accent on Youth" possesses brilliant dialog and a splendid sense of comedy, which does not disguise its complete lack of moral fiber. Moreover, Mr. Raphaelson at times descends to mere theatrical tricks, which weaken the artistic integrity of the work. In it Mr. Raphaelson proves himself a sort of American Molnar. Yet Molnar, master of the theatre though he is, is scarcely an important playwright, and Mr. Raphaelson has yet to present a subject worthy of his very real talents.

Of the other American works which have been suggested for the prize there are several of more than average merit. In "Merrily We Roll Along" George Kaufman almost rings the bell. He fails to satisfy completely because he had not quite made up his mind as to what the real identity of an artist consists in. That it should be in writing a play about a coal mine sounds a little too much of proletarian thunder, thunder which in Mr. Kaufman's case has no lightning under it, because Mr. Kaufman is very patently not a proletarian writer. Mr. Behrman's "Rain from Heaven" proved a distinct let-down after last season's "Biography." It possesses much admirable dialog and some keen characterization, but a weak and at times preposterous story, and some characters who are figures not of comedy but of farce. "Valley Forge," though beautifully written, is static as drama, and only the magnificent acting of Philip Merivale as Washington galvanized it into life. "The Farmer Takes a Wife" has some earthy characters, but the play itself fails to move, and "Gold Eagle Guy" is meretricious as a study of Californian pioneer life. Mr. Odets's "Waiting for Lefty" has some brilliant moments, but as a whole is crude propaganda rather than an honest expression of life. We Catholics may well be proud that the one American play of the year that is distinguished by a poetic imagination is Emmett Lavery's "The First Legion," not a perfect play by any means, but one which proves its author the most promising dramatist of the year.

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Books

Martyred Mexico

Blood-drenched Altars, by Francis Clement Kelley. Milwaukee: Bruce Publishing Company. $3.00.

BISHOP KELLEY can well say: "Looking over the twenty years I have known of this Mexican Terror, I find in me the same feeling of stupor, the same difficulty of realization. But it is not Mexico's blood-drenched altars that appal me most—it is the invasion of the home and the threatened destruction of the rights of the family, forerunning inevitable ruin to the state and nation, as well as a universal evil example." With these thoughts in mind and with this conviction in his soul, Bishop Kelley has written an admirable and timely book that will live forever; for while time endures there will be men and women who love liberty, hate tyranny and loathe hypocrisy.

There is no page in the long history of civilization so stirring, thrilling and heart-rending as is the story of crucified Mexico told by this brilliant writer. From the landing of Cortes in 1519 to the present it is a glorious record of Christianization, civilization and expansion, followed by a hideous period of revolution, tyranny and persecution climaxed today by the crucifixion of a whole nation. "Blood-drenched Altars" is an accurate, historical, documented account of the relation of the Church and State in Mexico.

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So impressed am I with the book that I am most anxious to see it read by all Americans—non-Catholic as

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well as Catholic. Our American people are a tolerant, truth-loving people. They are interested in facts and this book gives the facts. Tolerance is a manifestation of the virtue of charity which Our Lord commanded and which is essential to civilized society. We are all creatures of God, we are all His children; therefore, we should not only protect our own interests but contribute to the happiness of others. The light of faith and the fire of charity must not be extinguished south of the Rio Grande. The natural right to liberty of conscience and worship must not be denied a people. To combat barbarity, cruelty, falsehood and lust, heroes of Christianity are needed. Shall we stand idly by, in silence, while God is mocked and His children persecuted in Mexico?

No intelligent, moral man or woman can read "Blood-drenched Altars" without feeling an urge from his higher, better nature to protest the crucifixion of the noble Mexican people. Bishop Kelley's book comes as a message from the God of mercy and love pleading with His children to live as brothers in this earthly life.

JAMES A. GRIFFIN.

Psycho-history

Francis the First, by Francis Hackett. New York: Doubleday, Doran and Company. $3.00.

THE BIOGRAPHER of Henry VIII has recently published his second volume of psycho-history. The present book deals with the same period as that of the former best seller. Its central character is Francis I of France, "the first gentleman of Europe."

Now the ordinary historian is content to record his facts as they happened, and, if possible, to explain how they happened. The psycho-historian is in a way more satisfying. To the interpretation of his facts he applies the psychological methods employed by pens in the brilliant tradition of Gamaliel Bradford and Lytton Strachey. That more sober history need be in no wise dull has been shown unmistakably by the writings of Mr. James Truslow Adams and Mr. George Macaulay Trevelyan. But men of Mr. Hackett's school prove conclusively that psycho-history can read exactly like the most absorbing and profound novel.

This second biography might well have been entitled "The Life and Times of Francis the First," for the author does not limit his field to Francis or to France, but expands it to include the entire European vista. We can well believe that it took Mr. Hackett five years to gather his materials. He is to be congratulated for his industry and for his thoroughness. Moreover, his psychoanalytical deductions leave nothing to be desired, provided we sincerely believe that a personality can be completely reconstructed from the multifarious documents of an age that knew not Freud.

Mr. Hackett is a past master of words. His style is distinguished by verve, gusto, and colloquialism of the most modern idiom. The reader is not likely to forget his vivid descriptions of the castle of Chambord, the ceremonies on the Field of the Cloth of Gold, the sack of Rome in 1527, Francis's sufferings in prison at the hands

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of Charles V. His penetrating delineation of character is well illustrated by his treatment of such figures as Louise of Savoy, Marguerite of Navarre, Pope Leo X, Erasmus, Luther and Calvin. Frequently there are digressions in the story, but here we are delighted by scintillating generalizations—many of them undoubtedly true, some apparently derived from the older standard histories. For example, the author fails to differentiate between the Christian and the pagan Renaissance. The pages of Ludwig Pastor or even of the "Cambridge Modern History" would have corrected him on this point.

Mr. Hackett gives us plenty of anecdote to illumine the bright pageantry and sordid coarseness that were sixteenth-century Europe. In such a milieu, as Mr. Roeder too would assure us, moved "The Man of the Renaissance." Francis, it seems, was very much a creature of his age. He was not particularly capable in war, but his campaigns resulted in transplanting the Italian culture to France. His Concordat with the Papacy assured the nominal triumph of Catholicism, but ultimately effected the enslavement of Church by State. Above all, Francis firmly established royal absolutism in his country and to a certain extent made it popular.

Like Mr. Belloc, our biographer eschews documentation. In format the volume is most attractive. The paper and text are of fine quality, the contemporary portraits are excellent, and there is a good index. But the more serious student of history would have appreciated some sort of bibliography.

DAVID A. ELMS.

Foot-notes to Nature

Idlings in Arcadia, by E. D. Cuming; illustrated by J. A. Shepherd. New York: E. P. Dutton and Company. $3.50.

"IDLINGS IN ARCADIA" is unlike any other book, in periods past or present, either as regards its manner of telling us new and previously unsuspected things about our bird and animal neighbors, or in its humorous, yet beautiful and lifelike animal drawings. Both narrative and pictures are wonderfully convincing, at least to one who has studied nature, and equally so, I suspect, to those who have not.

Nature students may (I think) be safely classified into two groups, each quite distinct from the other; the one group attempting to gather information along the line of experiment and of scientific test applied to wild creatures in captivity, and the other, by way of observation day by day of these same bird and animal neighbors living in freedom in their outdoor world. Mr. Cuming evidently belongs in the latter group, whose method of study (by the way) is the only one which has ever granted me any trustworthy information; realizing as he does that individuality, rather than distinction between species, is the safest ground to go on; while the artist who furnishes us the illustrations has most unquestionably been inspired by pose and action of models who neither sat for him in his studio nor as stuffed specimens in the museum.

Mr. Cuming's list of well-authenticated instances, giving evidence of logical power of reason, communica-

The Catholic Book Club's Selection for June

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tion of ideas between individuals, and the sense of direction among birds and animals, both wild and domestic, is almost endless and very convincing, and yet there will undoubtedly be, among his readers, certain ones who, lacking opportunity for seeing it for themselves, will remain sceptical. I do hereby offer my own testimony derived from outdoor observation to back up a large number of these cases, and for personal recommendation will state that I have had half a century's experience in striving to convince city visitors to my farm of exactly these same things. For those who prefer to retain their present attitude on this point, it might be safer not to read this book, but I warn them that they will lose a great deal.

Quoting Dr. Turner, 1544, as stating that the flesh of quails is poisonous, Mr. Cuming surmises that it was overindulgence which started this belief, but is it not just possible that Dr. Turner was subtle enough to hope that this belief, when once well under way, might help to save the species, which even at that date was fast diminishing in numbers; also that the remedy prescribed by our ancestors at that time (a diet of serpents' flesh) was inspired by the desire to lessen the abundance of snakes? Was it Audubon or Wilson who made similar claim concerning the flesh of ruffed grouse in late winter, perhaps with like motive? At that time, game birds in this country were entirely unprotected by the law.

After reading "Idlings in Arcadia" from cover to cover, one is left more than ever convinced that the more one has learned of any particular subject, the more there is still left to learn along that line. I started my outdoor research over fifty years ago, and now, on this cool March morning, I feel again the impulse to start out on a cross-country tramp with Nature's endless variety of things unseen before, along my path.

WILLIAM EVERETT CRAM.

Story of "The Thunderer"

The History of the Times, 1785-1841. New York: The Macmillan Company. $5.00.

THE HISTORIC relationship between oaks and acorns is reflected in the growth of the London *Times* from that little sheet which John Walter began to publish in order to reveal the wonders of logographic printing. That development is a cross-section of journalism's history; and the book under consideration is a rich, excellently documented and quite objective account of the long stages through which the modern newspaper emerged from the chrysalis of the pamphlet. It should find many readers. Beyond that its place as a standard work on the shelves of inquirers is secure.

London dailies in the closing years of the eighteenth century were hard-boiled enterprises. Among the devices resorted to in quest of filthy lucre was the "paragraph"—a bit of nasty gossip about some individual, the threatened use of which often worked like blackmail, and redress against which could be had only by paying for a rebuttal of the charges. Dramatic criticism was unadulterated puffing; the political comments often led to jail sentences

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for editors at the suggestion of an irate government. Mechanical equipment was also curious enough. Until the power press was invented, offset and typography were pretty bad.

The *Times* really became a great newspaper under the editorship of Thomas Barnes, one of the best-liked and most-hated men of his time. He was a corking good journalist, and the era during which he lived really witnessed the rise of public opinion as a political influence. The literary affiliations were even then commensurate with the practical concerns of editorial policy. Perhaps the middle years of the nineteenth century offered journalism the most splendid opportunities that will ever come to it. There was competition from neither the radio nor the movies; epithet was fashionable, but there was a large body of intelligent and eager readers. At all events, the story of the *Times* is an important, interesting and valuable human document.

PAUL CROWLEY.

In the Holy Land

From Green Hills of Galilee, by Cathal O'Byrne. New York: P. J. Kenedy and Sons. $1.50.

EVEN the dullest of us human beings can occasionally take an imaginative journey into the land of might-have-been when we read the Gospel narrative. Interesting, compelling persons figure briefly in the story of the life and death and Ressurrection of the Master, affording us a sight of the fateful moment in their lives when they met the long-awaited Messias. Quickly they pass from view, leaving us to wonder what circumstance of their past lives determined this moment, what its effect on their future will be.

Cathal O'Byrne, with a deep love of Christ that makes his descriptions of the Nazarene movingly dear and sweet as well as powerful and beautiful, has written a series of stories founded on the imagined lives of certain of these biblical characters. Though the author's portrayal of the happenings of these lives outside their appearance in the Gospel may not be in accordance with fact, they are in complete harmony with the Gospel record and so convincingly written that one feels inclined to accept them as historically true.

There is a vast amount of information concerning the lives and customs of those whom our Saviour called His countrymen contained within this book. Those already familiar with the descriptive powers of Cathal O'Byrne will be not surprised but elated by the ecstatic beauty of the word pictures that grace his narratives laid here in the colorful atmosphere of the Orient. In rhythmic language suitable to the theme, he brings before us vivid pictures of the high moments in the lives of such persons as Simon the Cyrenian, the bride of Cana, the Magdalene, the Samaritan woman at the Well of Jacob, Pilate's wife.

This is a book to be read for its artistic perfection and even more for its spiritual value, for it has power to draw one closer to God.

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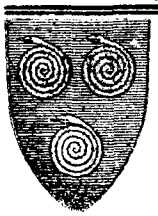
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The Lyfe of Sir Thomas More, knighte; edited by Elsie Vaughan Hitchcock. New York: Oxford University Press. $4.00.

A DEFINITIVE edition of Roper's "Life" has long been sorely needed, and it is fitting that the Early English Text Society should come to the rescue in this the year of Sir Thomas's canonization. Dr. Hitchcock has edited the text from thirteen manuscripts (Roper's book was not printed until 1626, and then imperfectly), so that her version may well be accepted as definitive. There is an excellent critical introduction. Of especial value are the twenty-four pages of historical notes. It would be an excellent idea to use this text in college as an introduction to Tudor prose. For the general reader, the charm of Roper's book is established. To have it available in as pure a form as possible is surely a cause for gratification

The Delightful Diversion, by Reginald Brewer. New York: The Macmillan Company. $3.00.

MR. BREWER has written just the right book for the person who wishes to begin collecting. It isn't condescending in tone; it is likewise everything else but technical. The literary and biliographical facts introduced are for the most part those of which the reader will have heard, though Mr. Brewer may well be a little personal in his attitude toward modern writers. This is authentically a treatise by one who has the "bug," and who ought therefore to be able to infect others. A list of 600 American "firsts" is appended; there is a glossary of important terms.

The Macmillan Company, acting with the consent of the executors of the Estate of Edwin Arlington Robinson, request that anyone possesing letters from him send them as soon as possible to George P. Brett, jr., in care of The Macmillan Company, 60 Fifth Avenue, New York City, for use in connection with a forthcoming critical biography of the poet and a possible volume of selected letters. The letters that are sent will be acknowledged, carefully preserved, and returned to the senders, as soon as they have accomplished their purpose.

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